CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 14, 1841. NO. 1091.---VOL. XX.—NO. 33.

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER TO REV N. ADAMS, OCCASIONED BY HIS SERMON ON INJURIES DONE TO CHRIST, AND BY HIS SUBSEQUENT LETTERS.

To the Rev. Nehemiah Adams.

In common with all, who, willingly or unwillingly, bear the name of Unitarians, I felt surprised and pained at your sermon on 'Injuries done to Christ.' I might have felt relieved, on reading your subsequent letter, if I had chosen to be relieved at the expense of being charitably supposed to entertain 'views not clear and definite to my own mind.' But I frankly avow that I did not wish my christian character to be saved, nor do I think it could be saved, by any such construction I had, however, tried to exercise good-will about the matter, and was hoping that neither you nor your friends would unwillingly see this offspring of your zeal and fears die an early death. My hopes, it seems, were to be disappointed. For unlike good Rowland Hill, who wrote to London and Bristol to forbid the sale of one of his severest pamphlets, and, as he expressed it, 'did his utmost to prevent the evil that might arise from any wrong touches of the ark of the Lord,' you consent to have your sermon circulated still with great assiduity, and, in your recent letter in the Boston Courier of 3d. inst., you endorse your statements anew, you re-affirm that the point of your comparisons was aimed, where *only* it was supposed to be aimed, and where only it gave offence, viz. against 'those who intelligently deny the doctrine of the Supreme Godhead and vicarious atonement of Jesus Christ.'

As one among 'those who were intended by your sermon,' permit me to say a few words, though I had once resolved to remain silent; nor would now speak, but from convictions of duty that have every day grown stronger since the publication of your last letter.

And first let me remark, that I think you have entirely failed in showing that Mr Lothrop has done you any injustice in the remark of which you complain—that you described 'all Unitarians as doing more injury to the Savior, than Judas who betrayed him, or the Jews who crucified him, or Saul who persecuted his disciples.' How do you explain yourself? You carefully use the phrases—'every one bearing the name of Unitarian;' 'professedly Unitarian ministers;' 'others amongst the Unitarians.' What persons in your judgment are Unitarians? Every one who, while he believes in the Father, and in the Son, and in the Holy Spirit, does *not* believe that these are three persons in one God, equal in every divine perfection. Every one who, while he believes in the presence of the Infinite Father with and in Jesus, does not believe Jesus himself to be Infinite God. Every one who, while he believes that through Jesus Christ he is saved from sin and the wrath to come, and that the Son of God is exalted by reason of his work on earth to God's right hand, where he reigns as Prince and Savior, able to save to the uttermost all that come unto God through him, does *not* believe that Christ died to make literally a *vicarious* atonement; that is, to make satisfaction to justice for sinners, in consideration of which God can remit sin. He who adopts such views, intelligently and from the heart, is in your view a Unitarian, and against him, you still hold good your severe comparisons. Any who do not adopt these views, are not Unitarians, though 'attached to Unitarian places of worship,' or 'consenting for any reason to bear the name.' Mr Lothrop, therefore, has represented you truly, and your whole reply confirms his truthfulness. Whom could he be supposed to mean by the phrase 'all Unitarians,' but those who were really so? And what else could you yourself suppose, since you so studiously refrain from that direct phraseology, and use circumlocution, in every one of the numerous instances where you wish to be 'discriminating and charitable in your judgment?'

But while you complain of misrepresentation, you yourself have fallen into the same condemnation. You say of the South Boston ordination, that a 'few more such developments of opinion and feeling will warrant all you have said about injuries done to Christ.' 'Developments!' What developments have been made, but that sentiments wrongfully suspected by you to be the sentiments of the many, have been proved to be the sentiments of only a few? sentiments virtually disclaimed on the spot, and since by many repudiated openly? sentiments asserted by the most respected organs of Unitarians, (the Christian Register and Monthly Miscellany,) to be opposed to Christianity and destructive of the Christian spirit? Such an allusion, my dear sir, after such disavowals, is 'not consistent with my ideas of uprightness or honorable controversy.' I ask, have not facts taken place among Orthodox ministers, which, if considered 'developments,' would bring on the Orthodox clergy a reproach, which the body deserve no better than Unitarians deserve the slanders that have been heaped on them in connection with the South Boston ordination?

I pass from this, to tell you frankly why your expostulations all fell harmless at my feet, and wrought neither on my convictions nor on my sensibilities, as you designed them. In telling you this, I confess I have the higher aim to show the unreasonableness of your course, and to promote truth.

And first, there are names of Unitarians, with which if infidelity and enmity to Christ are identified, where shall we look for christianity and love? I mean such men as Joseph S. Buckminster, Noah Worcester, Nathan Parker and Nathaniel A. Haven Jr. I rejoice that an early personal knowledge of the two last, emancipated me, once for all, from bondage to the 'fears' you express, as to 'their future prospects.' And I ever avowed the conviction while I was among you, that though I did not think Unitarianism, as I understood it, to be christianity, I believed that there were Unitarians who were christians, and ornaments to christianity.

Secondly, I know personally Orthodox ministers of the highest reputation and worth, who do not sympathize with you in the odious comparisons you have drawn, or in the small measure of your charity. I trust that the time will come, when 'what they have spoken in the ear, shall be proclaimed upon the house tops.'

Some of the ablest ministers, not now among the living, and whose names are fondly cherished by the Church, have felt and spoken on this subject very differently from yourself. When DODDRIDGE was once urged by a few of his church members, to exclude from communion a person known to be a Unitarian, he 'declared that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real christian.'*

Many Orthodox divines have made statements as to the essentials of belief, which imply the liberty to reject the particular views entertained by yourself, and recognise the christian character where you deny it, and overwhelm it with your reproaches. Says Bishop Butler—'How, and in what particular way, the sacrifice of Christ had its efficacy for obtaining pardon of sin, there are not wanting persons who have endeavored to explain; but I do not find that the Scripture has explained it. And if the Scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain.'†

In harmony with these declarations, Coleridge also, while he believes and affirms 'redemption through the merits of Christ,' regards the redemptive act itself 'a spiritual and transcendant mystery that passeth all understanding,' and says of the doctrine of *vicarious* atonement, that it 'jars with the moral feelings.'‡

Dr Murdoch, the ecclesiastical historian, asserts that 'the knowledge and faith of the great body of Christians in every age, have extended not much beyond the fact, that there is forgiveness with God for the penitent believer, on account of something which Christ has done or suffered.'

You do indeed, in one or two places, seem to acknowledge that such Unitarians may be saved, as may hold no more than Butler and Murdoch pronounce essential. But you do it under such qualifications of 'views not clear and definite,' that it seems to me no one can feel himself at liberty to appropriate your charity to himself, who is conscious of rejecting, intelligently and from the heart, along with Coleridge, the doctrine of a *vicarious* atonement, in the sense you understand it.

There is another authority, more full and satisfactory,—the History of Dogmatic Theology by Muenscher, translated by Dr Murdoch; a work, the facts of which the translator says, 'are stated with as much fidelity and impartiality as reasonably can be expected from an able and honest man, who felt his reputation to be staked on the correctness of his narration.' Says Dr Muenscher, (p. 68) 'All christians believed that men need to be redeemed because they are involved in ignorance, error and sin; that Jesus Christ has promulged God's plan, for the redemption of men; that it is through him they obtain forgiveness of sins, power and help to become virtuous, and the hope of blessedness; and that faith in Jesus Christ, forsaking sin, and practising goodness, are means for the attainment of the blessings of Christianity.' Here then is the history of the general belief of the Church, ascertained by one, competent to investigate, and faithful to record facts. There is not a hint of vicariousness—not a syllable of having the merits of Christ's death so set over against our deficiencies, as that we are thereupon accepted. But forgiveness and sanctification through him we do obtain, and this is the faith of Unitarians.

The history of the doctrine of the Trinity, shows also, that by rejecting the present Orthodox views of it, Unitarians conform more than you do, to the faith of the first ages of the Church. It is the confession of Prof. Stuart, in the face of evidence that compelled him to make it, though he had taken directly the opposite ground in his Letters to Dr Channing—'Both Arius and his opponents virtually acknowledged the *derivation* and *dependence* of the Son; though they divide, dispute and anathematize each other, because of different opinions about the *mode* of his derivation.' The Nicene fathers, 'in opposition to Arius, maintained that the Son was *begotten of the very substance of the Father*, and assert his true divinity *in consequence of such descent*.' 'The only difference is, between being created in time, and being begotten in eternity. The idea of self-existence is designedly contradicted.' 'The idea of the Son's underived and self-existent being, the Nicene fathers, at least many of them, would probably have opposed with all their might.‖ Again and again does Prof. S. also assert, in the same Article, that the Nicene fathers, together with the divines previous and subsequent to the period of the Nicene Council, did not believe in a *numerical* unity of nature in the Father and in the Son, but only a *specific* unity; that is, of *species* under a *genus*. Professor S. does indeed suppose, that their notions of the derived nature of Christ were the result of their philosophy. But it is clear, from his own language, that the notion of his supreme divinity was the result of their philosophy; for they argued his *supreme, divine* nature from his being begotten of the substance of the Father. It was their philosophy, which made Christ himself the true God, and afterwards introduced God's holy Spirit as a *third* person in the Godhead. But the Scripture and primitive faith obliged them to assert Christ's *derived nature*. It is worthy of notice, that what was Orthodoxy then, is heresy now; and what was heresy then, is Orthodoxy now. Unitarian Christians cleave to the primitive and New Testament faith, respecting the derived nature and power of the Son of God; and those passages of the Bible, which apply to him the epithet 'God,' are to be interpreted in harmony with Scriptural usage in applying that same appellation under certain circumstances to man. One instance of this is admitted by Prof. Stuart, in Heb i. 8, though in his Letters to Dr Channing he defended the opposite interpretation. And where the *works* of God seem to be ascribed to Christ, Unitarian Christians think the words of Christ the true explanation, 'The FATHER that dwelleth in me, HE doeth the works.'

With such concessions, and statements, from such men, surely, my dear sir, you will not wonder that myself, for one, should not feel the force of such expostulations as you have seen fit to send forth. And though one of 'those intended by your sermon,' and by your subsequent letters, I felt perfectly safe behind the ample shields held out by Doddridge, and Butler, and Murdoch, and Coleridge, and Muenscher. And I hope, not 'against hope,' that their protection will be accepted by the great body of true Christians more gladly than your own.

But, further: I am unaffected by your 'expostulations,' even though in the midst of them you assert so confidently, that 'a conscious need of an atonement for sin is native to the human mind.' By atonement, you of course mean a *vicarious* atonement in the sense already explained—you mean a need 'of having the guilt of men transferred to an able, voluntary, and accepted surety, so that their responsibility attaches to him, and they are released.'§ My disbelief in any such native, conscious want, is a particular reason for not feeling the force of your 'solemn and affectionate appeal.'

While the extracts, (particularly the last,) made above from Butler and others, show that the general belief of the Church has not been in a *vicarious* atonement, they also prove that christians have not felt the particular want of which you speak. For the faith in which they rested, is the measure of their previous sense of need; and if they had felt the want, they would not have rested in what was short of it.

I apprehend, my dear sir, that you and others have been led into error, from the admitted practice of many heathen nations in respect to expiatory sacrifices. But their expiatory rites have long since ceased, even where the simple rites of christianity have not been substituted in their place. For the validity of any argument from this source, it is necessary for you to show, as you cannot do, that those expiatory rites, or something equivalent, do yet exist.

Another cause of mistake is, that being taught in childhood that you have certain wants, you learn to feel them, though they be imaginary. You speak, in your letters, of the impressions received from the Assembly's Catechism and from Orthodox preaching; and from the influence of these early instructions, you derive a hope that some amongst the Unitarians may after all, however inconsistently, rely on a vicarious atonement. In respect to belief in the doctrine, wherever it exists, you doubtless have traced it to the right source; to a human, not a divine—to man's creed, not God's word. I doubt not it obtained its currency, and its place in Confessions of faith, from a cause mentioned by Dr Muenscher in immediate connexion with the sentence I quoted on the history of the doctrine. 'These simple propositions,' says he, 'were capable of diversified explanations, and they gave rise to various questions and investigations; so that the teachers found abundant matter to exercise and employ their powers of reflection and discrimination.' In relation to this, as well as other points, there is a theology of the pulpit, which is not, and never has been, the simple creed of the majority of christians—a theology which has never been the index of the general faith of the age. Written in books of theologians, your doctrine unquestionably has been, but not on the heart of the people by the finger of God. One not unread in such matters asserts that 'the origin of this error is to be sought for in the discussions of the Greek Fathers, and (at a later period) of the Schoolmen.' These 'mistook the metaphorical description of the effects of Christ's work of redemption, for an intended designation of the essential character of the work itself; and thus divines have in erpreted *of the whole* what was spoken only *of a single part*.'¶ In looking back, then, to ascertain facts in the history of the Church, have you not judged from written records, as many judge of the state of the world from written histories, where only the high and glaring points of life are seen, and not the humble vales below; where the shout of battle and shock of arms are heard, and not the peaceful, simple notes of rural life in the quiet of many a cottage.

If your own observation has confirmed you in the reality and universality of the want you speak of, then it has been different from my own. I solemnly affirm, that one reason why my doubts often rushed on me in relation to doctrines I have now rejected, was, that most of the well-informed, unsophisticated Christians I have known for years, expressed their feelings to me in such a manner as implied no conscious need of a Trinity, or vicarious atonement. I have recently conversed with persons acknowledged to be christians, and asked, What were your views and feelings when you were first conscious of love to Christ. And I have uniformly received replies which have led me to a different conclusion from yourself. Not until, or not unless, they were *indoctrinated*, did they think in the channel of the prevalent Orthodox creeds. If I have any christian experience myself, it confirms my impression of the general feeling of christians on this point, in opposition to your own. I firmly believe that my present doctrinal views are the real exponents of my christian experience. And it was because I was compelled to see it to be so, and to see the unstudied experience of others to be so, and to see such evidence of the general faith of the Church as I have already adduced from Muenscher and others, and could adduce from yet more, it was on these accounts, together with my utter inability, from the first, to find what others found in many texts of scripture, that I felt it my duty to re-examine the testimony of the scriptures on the Orthodox doctrines, and the result is already known to you. If you, my dear sir, have met with different results, let me ask, Did you not put what are called 'leading questions'? Try the experiment of asking your unindoctrinated hearers, your Bible Christians, Do you need an absolutely Infinite Savior to discharge the penalty of the Divine Law against your guilt, by himself enduring that penalty, or its equivalent, in your stead; or, Do you need an all-sufficient Savior to save you from your sins by delivering you perfectly from their power? An atoning Savior to satisfy the claims of Law upon you by being *punished* in your stead; or, a reconciling Savior to bring you up to the demands of the Law, by making you 'entirely holy' through the power God has given him because he was obedient unto the death of the Cross, and was 'made' by man 'a curse?' The first and third are metaphysical questions, for 'the exercise of the powers of reflection'; the others make their appeal directly to the heart. And a trial will I think enable you to see it, and I hope convince you of the incorrectness of your former conclusions.

There *are* wants, two great wants of the human soul—one, assurance of forgiveness; the other, aid in deliverance from sin. A child who has transgressed, wants the assurance of the Father's willingness to forgive. If he obtains this assurance, it is an encouragement to ask forgiveness, and a motive to repentance. All men have sinned. In the alienation of their minds, they would not have sought forgiveness; and in their darkness, they would feel uncertain whether it could be obtained. God sent his Son to call them to repentance, and to assure men that he was ready to forgive. Christ revealed the Father—the Father's love and tenderness. He hath brought forgiveness and repentance, as he has life and immortality, into light. In his death on the Cross, he demonstrated, that he who would give up his Son, thus to suffer, *must* love the sinner. The Father in Jesus runs to meet the returning prodigal, stretches out his arms, falls on his neck, and kisses him. Must the penitent wait until he can see the *grounds* of that forgiveness in the supposed relation of Christ's death to the penalty of the law? Is not this to make the little child become at once the high philosopher? It is enough to know, (and I here quote the language of Dr Mason who speaks most inconsistently with himself) it is enough to know that God *can* be just in pardoning the ungodly.'** I know that God has this power, because I know that he is and must be just, and because I see, from the revelation of the Father in Jesus, that he will pardon those who come unto God, by the constituted Mediator. And so Paul speaks—'That he might be just AND the justifier of him who believeth in Jesus.'

I have said also, that we have a conscious need of power to deliver us from sin. To Jesus is given this power. It is in his truth; it is in the Comforter, which is God's spirit, sent in the name of Christ, and from Christ. God has chosen to make his Son the channel of communicating his rich mercies to the world, and he first qualified him by his work on earth [illegible] of the Cross. In the language [illegible] by the right hand of [illegible] having received of the Father [illegible] shed forth this, which ye now see and hear.' The gospel [illegible] of refreshing from the presence of the Lord'—the rains of divine grace descend—and there are now aids and encouragements 'to repent and be converted, that our sins may be blotted out.' I associate all my hope of forgiveness, and deliverance from sin, with God thus manifested in the flesh, and working by his Son 'whom he hath set at his own right hand in the heavenly places.'

With the consciousness and acknowledgement of such wants as these, and with these simple views, views entirely excluding Trinity and vicarious atonement,—can it be an alarming condition to be in? If in all Christians of every name, if in you and in me, they were the vital, prevailing sentiments of the heart, would there not be apparent more of the spirit of Christ, and the favor of God? If all your congregation deeply felt these wants, and entertained these views, would you not have reason to deem them happy? Whenever men feel them, and ask bread from heaven in the name of Jesus, will God 'give them for bread a stone?' If they are convinced in the soul, of such truths, will the Judge of all the earth 'give them over to a strong delusion to believe a lie?' Thus receiving Jesus, and exhibiting a corresponding righteousness, peace and joy, do they 'deny the Lord that bought them?' My brother, have not *you* denied the Lord that bought you, by being untrue to his spirit, and denying many whom he has received? Does not the text you took from the experience of persecuting Saul, demand a more pungent application to yourself, than to those for whom you intended it? But I trust you will obtain mercy on the same principle Paul declares he obtained it—that he did it ignorantly and in unbelief—a principle you however think cannot reach the case of Unitarians, because, unlike Saul, and unlike the Jews, they know what they do! While 'sin that dwelleth in you,' not the Christian spirit, is pouring itself out through these recent channels, I hope and believe it is against the general course of your life, and 'the law of your mind.'

Once more, and briefly—your expostulations I do not feel, because your views, which are the basis of them, are not the doctrine of the Bible. I will speak only of the vicariousness of the atonement. You must acknowledge that there are illustrations of the redemptive work of Christ from four sources, viz. 1. Sin-offerings. 2. Reconciliation, (the word translated 'atonement,' and the only instance where it occurs in the New Testament, Rom. v. 11.) 3. Ransom from slavery. 4. Satisfaction of a creditor's claims by a payment of the debt. Now why do you single out one of these, viz., the first, and make the atonement consist in that, and not in the others? Why may not another person, with as much authority, make the atonement consist in debt, creditor's rights, and the like? The latter view, viz., 'the commercial system,' you discard as dishonorable to God; and no one considers the language of the New Testament, which speaks of debt, in any other light than as illustrative. Why not then consider the language of the New Testament, when it speaks of sin-offering, as illustrative also? To be consistent and true, you must so consider it, and regard the whole as intended illustrate the nature and extent of the *consequences* and *effects* of the redemptive act, and to excite in the receivers a due sense of the magnitude and manifold operation of the boon, and of the love and gratitude due to the Redeemer.' On this point, let me refer you to Coleridge's Comment on his 19th Aphorism on Spiritual Religion—an irrefragable demonstration. And allow me just to add, that as Jesus shed his blood for my salvation, and through his sufferings entered into glory, there is a force and fitness, and mingled sublimity and beauty, in apprehending my forgiveness and sanctification as though I were 'washed' by the Redeemer, 'in his own blood.' As the Father hath exalted Jesus, 'made perfect through sufferings,' and 'through him hath shed on us abundantly the washing of regeneration and renewing of the Holy Ghost,' (Titus iii. 4—7,) it may be my most fit supplication, with David—'Purge me with hyssop,' dipped in this blood, 'and I shall be clean: wash me, and I shall be whiter than snow!' And we know from the disciple whom Jesus loved, that 'if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

I have thus given you my reasons for being uninfluenced by your expostulations and warnings. Your fears arise from assuming false objects of faith, as necessary to be embraced in order to salvation. You resent what I do not believe the Master considers an affront. And you even have false views of the nature of faith itself. You speak of 'a faith which will be adjudged by the Searcher of hearts, to be scriptural faith in a vicarious atonement.' A conversation between Rev. Dr Hopkins of Newport, and John Murray, will illustrate this. Said Dr H., 'Well, then, if you please, this is gospel: He that believeth shall be saved.' 'Believeth what, sir?' asked Mr. M. 'Why that; viz., he that believeth shall be saved.' 'Well, sir, then I beg leave to ask, what is it I am to believe, the believing of which shall save me?' 'That Jesus Christ made it possible for sinners to be saved.' 'By what means, sir?' 'Why, by believing.' 'Believing what, sir?' 'Why, that'—and so the conversation ended. Faith is not, as Dr H. and yourself teach, believing that Christ made a vicarious atonement, so that it is now possible for God to extend his grace to sinners consistently with his justice. Nor is it, as Mr Murray supposed, believing that God will save all men. But it is receiving Jesus as the Christ, the Son of God.†† Receiving him, is obeying him; which is the same with obeying God. For the precepts of Jesus are the commandments of God; the Father spake through him. In short, Faith looks up and receives the gift of repentance and remission of sins from the Father, through Jesus at his right hand. In accordance with this, is the teaching of President Appleton—'Faith is not the foundation of holiness, any more, than a thing can be the foundation of itself. Faith is holiness, [illegible] which is the same thing true virtue. It is obedience. Faith is the Christian temper existing in the heart; and therefore cannot be that by which we receive the Christian temper.'‡‡ Nowhere in the Bible is there a warrant for your asserting, that at the last day believers will be accepted, and the sins of the life cancelled, by a belief in the *vicarious* shedding of Christ's blood. They will indeed have exercised faith in the shedding of that blood. But they will be accepted on the ground that they have become like Christ, and 'he that is unjust, let him be unjust still, and he that is righteous, let him be righteous still.'

Let me, in conclusion, refer you to an individual whose course in one respect is so nearly like your own that you will be struck with the comparison; and yet in that particular course Christians of his own name will now admit that he erred. I speak of Toplady, of England, —an orthodox Christian and divine, whom you honor and love. He was fired with zeal against what he believed to be the heresies of John Wesley, and was touched with alarm at his moral condition, when Wesley had already become an aged veteran in the service of Christ. He said of him, in language similar to yours against Unitarian Christians: 'Abstracted from all warmth and from all prejudices, I believe him to be the most rancorous hater of the Gospel system that ever appeared in this island.' And in a letter to a friend, he expressed similar pious desires to what you yourself have breathed out toward Unitarian Christians '—God is witness how earnestly I wish it may be consistent with the divine will, to touch the heart, and open the eyes of that unhappy man! I hold it as much my duty to pray for his conversion, as to expose the futility of his railings against the truths of the gospel.'‖‖ Thus spoke Toplady. I apprehend that neither Wesley nor the methodists would be much induced to turn from their supposed wicked ways, by such assertions, united with such pious desires. And if there were Christians who once sympathized with Toplady in his course, that day has passed away. I leave you to carry out the parallel.

My dear sir, contend earnestly for your faith, if you will, but let it not be with carnal weapons. Be zealous for Orthodoxy, but let your zeal be according to knowledge. Pray for more piety among Unitarians; I will unite with you, and in return pray for more piety among the churches with whom you yourself are connected. Be filled with sorrow, if you will, at the errors you think you see, but 'grieve not those for whom Christ has died.' Tremble for the ark of the Lord, but touch it not with hasty hands. Mourn, if truth be fallen; but remember,

> 'Truth crushed to earth will rise again,
> The eternal years of God are hers;
> But error wounded, writhes in pain,
> And dies amid her worshippers.'

I cannot close, without acknowledging a friendship with you which has known no interruption for thirteen years,—a friendship which was certainly, on my part, cherished with the same fraternal regard which you gave me reason to believe was entertained on your own. But you cannot now feel any christian sympathies with one, who, whatever moral qualities he may possess, or whatever other views he may embrace in common with yourself, is yet, in consequence of rejecting your views of the nature and one of the offices of Christ, ranked along with the persecuting Jews, and Saul, and Judas, and mocking Romans. Be it so, if it must. In respect, however, to yourself, and to others, who feel as you do towards me, and towards all whom you call Unitarians, I will adopt the language of Horsley toward Priestley—the former, as you know, an Orthodox Bishop of the Church of England; the latter, a materialist and humanitarian.

'Not that the Christian will esteem it a light evil, that a conscientious attachment to the truth should embroil him with those whose talents he will revere, and whose virtues he will love. But he will esteem it but a temporary evil: an evil which Providence in mercy hath appointed for the trial of his faith, and the improvement of his habits of disinterested obedience—an evil therefore, which the spirit of a Christian will support, suffering neither the misfortune to deject, nor the injury to irritate. Adoring the wisdom of that mysterious dispensation, which, to heighten human virtue, ordains that it should often miss the reward which disinterested virtue ever covets most, he will not disgrace the cause which he should support, *by any uncharitable conclusions concerning the actual motives, or the future doom,* of those whose opinions he may think it his duty to oppose. Though truth in these controversies can be only on one side, he will indulge and avow the charitable opinion, that sincerity may be on both. And he will enjoy the reflection, that by an equal sincerity, through the power of that blood which was shed equally for all, both parties may at last find equal mercy. In the transport of this holy hope, he will anticipate that glorious consummation, when faith shall be absorbed in knowledge, and the fires of controversy be forever quenched; when the same generous zeal for God and truth, which too often sets those at widest variance whom the similitude of virtuous feelings should the most unite, shall be the cement of an indissoluble friendship; when the innumerable multitude of all nations, kindred and people (why should I not add of all sects and parties?) assembled round the throne, shall, like the first Christians, be of one soul and mind, giving praise with one consent to 'Him who sitteth on the throne, and to the Lamb.'

I express my own feelings in subscribing myself,

Truly and sincerely,
Your brother in Christ,
NATHANIEL S. FOLSOM.

Haverhill, Aug. 19, 1841.

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* Life perfixed to his Expositor in 6 vols., p. 111.
† Analogy, Part ii ch v.
‡ Aids, New York ed. pp. 113. 259, 269.
‖ Bib. Repos. Vol. V. pp. 312, 313; 298; 311; 301.
§ Dr Mason's Works Vol I p. 167.
¶ Coleridge's Aids, Aph. xix.
** Vol. I p 68.
†† John i. 12, comp. with xx. 31.
‡‡ Works, Vol. 2, p. 17.
‖‖ Southey's Wesley vol. 2, pp. 170, 171.

AN EASTERN FALL.

Three pilgrims, a Jew, a Christian, and a Mussulman, set out from Cairo, with a caravan, in order to cross the desart to Salem. For the first part of the journey they moved with the multitude, as a drop in the stream, almost without thinking whither they were going. But reflecting, at length, that they must perish if they missed the way, they began to cast an anxious look before them, and to explore the paths of the desart. In my opinion, said the Jew, we need not long hesitate about our route: Yonder, to the right, is the pillar set up by Moses, who, as every body knows, conducted thousands in safety through this wilderness; and our wisest course is to follow this land-mark, which he has set up to direct us.—It is true, said the Mussulman, Moses got safely through this wilderness, but it was by a route which his firmest adherents must own to be extremely difficult. For my own part, I prefer, by much, the path that was trod by the prophet of Mecca: it is distinctly marked by that pillar to the left, which has ever directed the steps of the faithful.—I am sorry to see both of you mistaken, said the Christian, the one recommending a road so tedious as to be now almost obsolete, and the other preferring a road in which there are so many pits and precipices, and in which the sabre has been so busy, that the steps are slippery with the blood of the murdered. The straight and only safe, as well as pleasant, road, is that which has been marked by Jesus, where yonder midmost pillar rears it's head on high, and meets at a distance the eye of the pilgrim. Don't you perceive, right over it, the distant towers of Salem?—I perceive them over the pillar on the right, said the Jew.—And I swear they are in a line with that on the left, said the Mussulman.—They disputed, they grew warm, they quarreled; each imagining that he could compel, by force, those whom he could not convince by reason. In this situation, they were overtaken by a venerable dervise, who, learning the cause of their difference, thus addressed them; 'Children, you are not wise. Had you changed your places, your views had also changed; and, having seen the cause of your misunderstanding, you had all been reconciled. Besides, the city of Salem is so great, that a part of it, like the horizon, may be seen over each of the pillars; and it is possible that thousands, who took the direct line by each, have found their way. For my own part, I have known many well meaning people who, having no opportunity of knowing any of these roads, took a different course from all, and I am far from doubting of their safety; for that depends not only on the way, but, in some measure, on the prudence and care of the pilgrim. It is impossible, however, that all these roads should be equally safe and commodious, or that it should be a matter of indifference which of them is chosen. I have been considering them long, and comparing the different accounts and charts of them, as every man ought in a matter of such infinite moment. For I hold no man is at liberty to take what way he pleases, and hazard his life, without weighing the evidence

in favor of each, and using his reason to enable him to make the wisest choice. I have done so with care, and my observations I give you. The road by the pillar to the right was once the best and safest in the world, but it has been for a long time neglected, and is now much out of repair. That by the left was at first extremely foul, nor is it yet such as could be wished; it has, however, some things to recommend it. Five times a day the travellers are admonished, by public criers, to pray for the guidance of heaven; and all give such punctual obedience, that they seem to emulate each other in piety. On this road, too, there is much accommodation for the weak and needy. I dare not therefore reprobate, though I pity, all who choose it; it is because they know no better path.—But the way by the midmost pillar is, in every respect, the straightest, the safest, and the most pleasant. On this road, at almost every step, palm-trees shade, and fountains refresh the pilgrim; and did they who enter upon it follow the directions inscribed upon the pillar and the chart with which they are furnished, every other path would soon be forsaken. But, instead of this, multitudes turn aside into bye-paths on the right and on the left, and, for some trifles which attract their notice, forget to proceed on their journey. Even they who remain on the road too often spend their time in quarrels and contentions, almost equally fatal; some alleging that all ought to walk on this side of the road, while others contend they ought to walk on that; some searching for the track of this, and others of that predecessor, and each alleging it is death to tread any other part of that fair and beautiful road which is open before them. By these unhappy means, the immense crowd which enters it is perpetually thinned as it proceeds; and but the few, who study only to be on the road, and to advance in it, reach the end of the journey. This, you may perceive, is the way which I myself intend to pursue; and I intend to do it with all my might, keeping my eye upon the chart, without searching for the track of Peter, of Martin, or of John. If you can think as I do, and come with me, it will give me pleasure; if not, we shall part in peace, for why should we quarrel, or contend with any weapons but those of reason? And, indeed, when, in our education, reading, habits of life, company and constitution, there must be so much difference, how can it be expected that our opinions should entirely be the same? God knows our frame, and knows that if any of us had been in the place and circumstances of the other, he must, perhaps, have had his opinions too. He knows that we all wish to take the course which is safest to ourselves, and, of course, most pleasing to him, since none of us, I trust, would wilfully and knowingly run the hazard of perishing in the desart.—Judge, therefore, my bretheren, of each other's conduct with candor. Let each be persuaded, in his own mind, that he does what is best, and, whatever road he takes, (after carefully examining and comparing them) keep bent on getting forward to the end of his journey. Then we may possibly arrive, all of us in due time, where we wish; and talk of the difference of the roads when we meet at Salem.'

Struck with the meekness of his temper, and the moderation of his sentiments, all the three blushed for having quarrelled, and, by the way of the midmost pillar, unanimously followed the dervise.

CHRISTIAN REGISTER.

BOSTON, AUGUST 28, 1841.

COMMENCEMENT AT CAMBRIDGE.

The exercises of this interesting Anniversary were performed on Wednesday, in the Meeting House of the First Parish, before a crowded audience, and well sustained the high reputation of the University. The number of the graduating class was unusually small,—being but forty four. To twenty three of these, parts had been assigned; all of which were performed, with but two exceptions, occasioned probably by illness. In the speaking it appeared to us there was great improvement upon that of some previous years; and, though none of the performances could be pronounced particularly brilliant, the character of the compositions, with scarcely an exception, was such as evinced sound sense, correct taste, and good scholarship.

Gore Hall, the noble building recently erected for the Library, of which a particular description was given in our paper a few weeks since, was, on this, occasion, for the first time opened to the public; and the procession was formed there. The Library of the College, consisting we believe of about 40,000 volumes, seems almost lost in these capacious alcoves. We hope so many shelves will not long be suffered to remain unoccupied. The great deficiencies of the Library in every department, notwithstanding the number of its volumes, are well known to all who have occasion to apply there for authorities, in the investigation of almost any subject; and we do earnestly hope that these deficiences may ere long be supplied.

We give the Order of Exercises for Commencement.

Exercises of Candidates for the degree of Bachelor of Arts.

1. A Salutatory Oration in Latin. Edward Augustus Warren Harlow, Boston.
2. A Conference. "Pilgrimages to Jerusalem, Athens, and Rome." John Shepard Keyes, Concord; Francis Minot, Boston; Alexander John Rice, Portsmouth, New Hampshire.
3. A Conference. "False Dogmas and Corrupt Practices." John Haven, New York, N. Y.; Ambrose Wellington, Lexington.
4. An Essay. "Guesses at Truth leading to Discoveries." Eben Sperry Stearns, Bedford.
5. A Colloquy. "Youth and Reform, Age and Conservatism." Francis Morgan Rotch, Louisville, N. Y.; Samuel Foster McCleary, Boston.

Music.

6. An Essay. "Free Public Lectures." William Henry Rollins, Portsmouth, N. H.*
7. A Literary Discussion. "Inquiries into the History and Character of Shakspeare." Franklin Hall, Cambridge; Christopher Gore Ripley, Waltham.
8. A Forensic Disputation. "Has Injustice been done to the Popular Leaders, in the Ancient Republics, by Aristocratic Historians?" Abraham Jackson, Plymouth,* Charles Warren, Lunenburg.
9. An Ethical Disquisition. "The Morals of Legislation." Robert Henry Harlow, Boston.
10. A Deliberative Discussion. "The Political Influence of the Roman Catholic Church in Republics." Edward Willard Pray, Boston; Thomas Church Haskell Smith, New Bedford.

Music.

11. A Dissertation. "Individual Differences in Party Organizations." Claudius Buchanan Farnsworth, Groton.
12. A Dissertation. "William Penn." William Gustavus Babcock, Boston.
13. A Dissertation. "Mental Epidemics." James Blodgett, Lexington.
14. An English Oration. "Political Ambition." Wickham Hoffman, New York, N. Y.
15. An English Oration. "Poetry in an Unpoetical Age." Thomas Wentworth Higginson, Cambridge.

Music.

16. An English Oration. "The Alleged Right of the Present Age to decry the past." Francis Edward Parker, Portsmouth, N. H.

Exercises of Candidates for the degree of Master of Arts.

1. An Oration in English. "The Claims of Good Learning upon the Professional Man." Mr Rufus Ellis, Boston.
2. A Valedictory Oration in Latin, Mr. Benjamin Franklin Atkins, Boston.

* Omitted.

The honorary degree of LL. D. was conferred upon Francois Xavier Martin, Chief Justice of Louisiana; Samuel S. Wilde, Judge of the Supreme Court of Massachusetts; James Savage, and Francis C. Gray, Esqrs.; and the degree of D. D. on Rev. Mark Hopkins, President of Williams College; Barnas Sears, President of the Baptist Theological Seminary at Newton; and Rev. James Thompson, of Barre.

The degree of A. B. was conferred on the following young gentlemen, in course;

Thomas C. Amory, William G. Babcock, William B. Bacon, James Blodgett, William H. Brown, Edward H. Clarke, Samuel C. Donaldson, Claudius B. Farnsworth, George F. Fifield, Franklin Hall, Edward A. W. Harlow, Robert H. Harlow, Charles C. Harris, John Haven, George W. Hay, Thomas W. Higginson, Wickham Hoffman, Abraham Jackson, John S. Keyes, Samuel F. McCleary, Francis Minot, William H. Orne, Ephraim Otis, Francis E. Parker, James R. Partridge, Edward N. Perkins, Edward W. Pray, John Revere, Alexander J. Rice, Christopher G. Ripley, William H. Rollins, Eben W. Rollins, Francis M. Rotch, Thomas C. H. Smith, Henry W. Smith, Seth E. Sprague, Eben S. Stearns, William St. A. Stearns, Henry O. Stone, Robert O. Treadwell, Charles Warren, Ambrose Wellington, Augustus Willard, Rufus Woodward.

The time at which our paper goes to press prevents our giving an account of the exercises before the Phi Beta Kappa Society on Thursday.

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES AND INTERESTS OF MINISTER AND PEOPLE. NO. 2.

The Permanence or Durability of these Relations.

As most of our readers, whether old or young, probably know, congregational ministers in our country were formerly settled for life; and were expected to continue their labors so long as they retained sufficient strength both of body and mind to perform them; and to receive their salaries after the infirmities of age disqualified them for active service. In some instances, indeed, when colleagues became necessary, the senior ministers did relinquish more or less of their salaries, and especially in those societies, where the pecuniary burdens would otherwise have been too heavy; but this relinquishment was gratuitous. It is not more than thirty years since it was a novel and rare thing to introduce into the contract of settlement the provision, that either party might dissolve the connection, by giving to the other three or six months notice of such a wish or intention. In regard to this change in the conditions of settlement, two queries are naturally suggested.

1. Whether settlement for life be generally desirable.

2. Whether, in those cases, in which it is desirable, the power reserved by each party, to dissolve the connection at pleasure, is likely to operate unfavorably to its continuance.

On each of these questions I shall offer a few observations which may perhaps be neither uninteresting nor unprofitable.

1. Is it on the whole desirable that the peculiar relation between a minister and his people should, in the ordinary course of events, continue to the close of his life? Is it desirable on his part? Is it to be desired by the people?

As, in the discussion of most other practical questions, advantages and disadvantages of greater or less importance are to be found on both sides, so it appears to be in the case before us. In respect to the minister, several reasons may be offered in favor of the usual provision for a dissolution of the contract. With a free interpretation, it would allow him to begin his public labors in a small if not an obscure parish, where his powers, both of body and mind, would be less severely taxed, than they would be in a large and conspicuous society, and where, of course, they would have a more favorable opportunity for growth and confirmation; while, at the same time, the hope of a wider sphere of usefulness and honor would exert a salutary influence, in prompting him to the improvement and exertion of his powers. Another advantage, arising from a temporary settlement, might be, that, in removing from one scene to another, he would find it more easy to correct any practical errors, into which he had fallen, and to avoid the consequences of them. With the limited opportunities, which the young candidate for the ministry must be supposed to have had, for becoming acquainted with human nature in all its varieties, it would be almost a miracle, if, in his first attempts to regulate the spiritual affairs of a parish, he did not fall into some errors, which a little more experience would enable and dispose him to correct; but mere foibles, as well as serious faults, frequently excite in many minds prejudices difficult to be removed, and destructive to the usefulness of a man, who might otherwise labor with great effect.

On the part of the people, it is certainly desirable to be secured against the embarrassments, which in former times were not very unfrequent, arising from the difficulty of dissolving a connection, which had ceased to afford or promise them any religious benefit; embarrassments, which, with the liberty now allowed to every one to withdraw from the parish whenever he pleases, would, in many cases, be utterly intolerable to those who remained. Another argument in favor of temporary settlements, which, in some minds, might have considerable weight, is, that it would enable many societies of small pecuniary means to supply themselves with abler preachers than would otherwise be in their power; as young men of the first talents would be willing for a few years to accept of a smaller [illegible] sake of the benefits enumerated [illegible]

With this imperfe[illegible]e arguments on one side of the qu[illegible]ss to the consideration of those [illegible] side. These relate chiefly to the mutual a[illegible]tions between minister and people, on which the efficacy of his labors essentially depends, and which require time to grow and ripen into the most valuable fruits. To produce the happiest effects, indeed, it seems indispensable that there be not only adequate time, but an exemption from all fear of an abrupt termination of those influences, by which they are produced.

The influence of *home* on human character is of vast importance, not only in childhood and youth, but in more mature years; and harmonises peculiarly with those sentiments and feelings, which are most essential in forming a good minister. Our blessed Savior, indeed, surpassed all others in all that is tender and generous, though he 'had not where to lay his head.' The apostles, too, and many missionaries in different periods of the world have borne a happy resemblance to him; but their labors have been peculiar, and have been prompted by peculiar excitements. A local minister, in the perpetual round of noiseless duties, wants, I repeat, the peculiar influences of home, in order to render his local duties easy and effectual. He wants a resting-place not only for the present, but the future, where he may be continually adding to his stock of outward comforts, forming new and tender ties for himself and his family with the larger society around them, and training up new friends and coadjutors, who will be better prepared, than strangers could be to take the place of the old ones, when they shall be removed by death. In a word, he wants such a home in the affections of his people, as a few years in the latter part of life can seldom give. On the other hand, the people want a lasting and an undisputed home in the bosom of their pastor; one that has been fortified by years; a confidence in him, which will lead them to lay open their hearts to the best moral influences, which he can exert upon them, and which will be peculiarly cheering to them in the heavy trials they may be called to endure. On these several points, which are little more than suggested here, I shall have occasion in some future numbers to enlarge. Enough, however, I trust, has been said to show that, as a general thing, it is desirable to make the connection between a minister and his people lasting as life.

S. W.

For the Register and Observer.

INTERPRETATION OF JOHN I. 14.

'The Word was made flesh.'

This brief text may serve to illustrate the principle on which God has proceeded in all his communications to the world; viz., the principle of *accommodation* to the weakness of humanity. The Supreme Being, in the spirituality of his nature, and the infinity of his attributes, so transcends all human conceptions, that he must, of necessity, veil the glory of his perfections, and adapt himself to limited intelligence, in order to communicate with man. The *word* must be made *flesh*, the divine attributes must be invested with humanity,—or man's nature could not bear an intercourse with the Godhead.

But do we rightly interpret the language of the apostle? This is an important inquiry. And few questions have been found by the commentators upon scripture more difficult to solve, than what is the precise meaning which St. John intended to convey by the term *word* in the introduction to his gospel? It is not our purpose to enter into a critical examination of this subject, or to compare, or to state, even, the various ingenious hypotheses, which have been resorted to in the interpretation of this celebrated passage. We shall simply state our own conviction in regard to the import of the expression, and explain in what way we conceive, that, thus interpreted, the *word was made flesh*.

What then is the meaning of the term *word*? 'In the beginning was the *word;* and the *word* was *with* God; and the *word was God*.' 'The same was in the beginning with God.' 'All things were made by the word.' 'And the *word was made flesh*.'

We believe there is no single term in the English language that will express precisely the meaning of the Evangelist. Some have translated the original term, *wisdom*; and others *reason*; but neither of these will convey to the mind of the English reader the exact signification of the original: neither of them is a term precisely corresponding. Many have therefore thought it would have been better to retain in the common version the original word (Logos,) *untranslated*. This, however, instead of removing, would probably have increased the obscurity.

We will first remark, in explanation of the passage, that the term '*Word*,' does not denote *a person*; but one or more *attributes of God; attributes*, which have, of themselves, no distinct and independent existence, but *inseparably inhere* in the very notion of the Being, of whom they are affirmed. These attributes are probably '*wisdom and power;*' and, as the reason or understanding of man, or as the power of man, cannot have an independent existence as a person: so neither can the *wisdom or power* of God be separated from the divine nature, or exist or act as an independent agent. As all other beings are known to us only by their attributes, so God is known to us only by his, and, in this sense, they may be affirmed to be the same as God himself. In this way, we interpret the first verse of John's introduction. 'In the beginning was the *word*; and the *word* was *with* God, and the *word was God;*' i. e., the attributes of *wisdom* and of *power* belonged to God from the beginning. He never existed without them; nor are they *separate* existences; they cannot exist or act independently of him; they are the same as God himself. 'All things *were made* by the *word*;' i. e., God created all things by his *wisdom* and his *power;* and without the exercise of these attributes was nothing made.

The works here attributed by the apostle to the *word*, do by no means necessarily imply its *personality;* for they are almost precisely the same as the operations ascribed to the Divine *word* or *wisdom* in many other passages scripture, which are perfectly easy to be understood. As for example, in Prov. viii., we find the following to be affirmed by *wisdom*, represented as a person, and speaking of herself. 'The Lord possessed me, in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens, I was there; when he appointed the foundations of the earth, then I was *by him* as one brought up *with him* and I was daily his delight, rejoicing always before him. Here is a strong personification, which no one can mistake, of the divine attribute of wisdom; and this attribute is affirmed, in language similar in its import to that which is used by John, to have been an attribute of God from the beginning, and to have been exercised by him in the creation of the world. This we suppose to be the full meaning of the passage, when separated from its figurative expressions.

In several places of the scriptures, the work of creation is ascribed to the *word* of God. In Psalm xxxiii., it is said, 'By the *word* of the Lord were the heavens made, and all the host of them by the breath of his mouth;' and the writer of the Epistle to the Hebrews says, 'the worlds were framed by the *word of God*.' But how were the heavens made and the worlds framed by the '*word of God*?' Let David give the answer in another verse of the same Psalm, where he says, 'God *spake* and it was done; he commanded and it stood fast.' In the account, which is given by Moses of the creation, it is related, that 'God said let there be Light, and there was light.' Here the word or speech of God is the same as the exertion of his creating power.

Understanding, in this way, the term 'word,' to be used by St. John *impersonally* and not as denoting a distinct and separate agent, there is nothing strange or unusual in the Evangelist's saying, that it was *with* God, and also that it *was* God. 'Wisdom is said to be 'by him,' and forgiveness with him; and yet it is said also that God *is light*, and God *is love*. The attribute which is said to be *with* God, is also said to *be* God.

We come, next, to the inquiry, what is meant by the affirmation in the text, that 'the word was made flesh?' It means, we conceive, that the divine attributes of wisdom and of power were invested with humanity; they were imparted to a human being, and manifested in a human form, and in a human life. The wisdom and power of God were manifested in Jesus Christ. By the Apostle Paul, it is said expressly, that Christ is the *power* of God and the *wisdom* of God. But how were these attributes of the Divine nature manifested in Jesus Christ? We are told that God gave his spirit to him without measure. The power of God was manifested in the miracles of Jesus, and the wisdom of God was manifested in his teaching. He uniformly disclaimed acting by his own power or authority; he referred every thing that he did and taught to God as the author. 'He doeth the works.' 'I can,' he says, 'of mine own self, do nothing.' And again, 'The Son can do nothing of himself, but what he seeth the father do; for what things soever he doeth, these also doeth the Son.' The father,' he says, 'hath given the Son authority.' In the works, therefore, of Jesus, we see the power of God. And the Divine wisdom was manifested in his teaching. 'God spake to us by his Son.' 'Never man spake like this man.' Says Jesus, 'the doctrine is not mine, but his that sent me.' 'The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.'. 'I am in the Father, and the Father in me.' 'I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak.'

So endowed was Jesus with the divine attributes of wisdom and power, so manifest was the divine spirit in all he taught and did, that it might indeed be said, without any unusual boldness of figurative expression, that God dwelt in him; and that whoever had seen him, had seen the Father.

In the way which has now been explained, we conceive it may be said, that the wisdom and power of God were manifested in Jesus Christ. In this way these attributes were invested with humanity; they were imparted to, and displayed by one, who was born into this world, who lived, who was subject to want and temptation and suffering, and who died like other men.

In this way, the attributes of the divine Being, the wisdom and power of God, were clothed with humanity; or, in the language of the text, 'the word was made flesh.'

The word was made flesh. The Divine wisdom and power were manifested in Jesus Christ. The doctrine, which he received from the Father, was embodied in his life, and is to be learned only from the simple narratives, which his followers have left. In his teaching there is this striking peculiarity; that he never undertook, like other teachers, to discourse upon religion in a regular, systematic, or abstract manner. You can no where find in his instructions any thing like a system of doctrine, or body of Divinity, or theory of duty. He gave precepts, from time to time, as occasions appear to have called them forth. He inculcated a few great truths, without any reference to a regular system, and presented from time to time, such motives as were best suited to his immediate hearers. But he exhibited a living model of divine truth, and of human duty. His life was a visible exhibition of his religion, more easy to be understood and better suited to make impression, than any systematic and abtract teaching. He was a living illustration of the two great commandments, on which hang all the law and the prophets,—to love God with all the heart, and our neighbor as ourselves.

It is this view of the life of Jesus as being the visible expression of his Gospel, which affords the only true key to its right interpretation, and the only means of fully appreciating its excellence and its power.

G.

RECENT PUBLICATIONS.

The Christian Reformer; or Unitarian Magazine and Review. New Series, No. XCII. August 1841. London: Sherwood, Gilbert, & Piper.

This number has just been received. There is considerable variety in its contents, but not much, as it appears to us, possessing particular interest for our readers. It contains an original letter of the late Dr Marsh, Bishop of Peterborough, on the character of Griesbach, as a Biblical Critic; and, as few men have been so well qualified to give testimony in this behalf we have thought it would be well to place it in our columns.

Palace, Peterborough, Sept. 2, 1825.

Rev. Sir.—I perfectly agree with you in the opinion that Griesbach's text of the Greek Testament approaches much nearer to the sacred autographs than the textus receptus. I believe that no Editor ever weighed with greater impartiality the reasons for and against the readings which were the subjects of his inquiry: he may have been mistaken, like other men, but I am sure that he always meant to decide on critical grounds alone. Hence I have endeavored in my Lectures to vindicate his edition from the charges which have been unfairly laid to it. I lament that there are still persons who contend that he was influenced in the choice of his readings by a theological bias, which I do not know that he ever had. During many years, I was in constant correspondence with Griesbach on subjects of critical theology, and no such bias ever appeared from any of his letters. But it is no easy matter to eradicate a prevalent notion; and men in public situations are often under the necessity of imposing on themselves restraints, where further exertion would be unadvisable. I must content myself, therefore, with the justice which I have done to Griesbach in my Lectures, without becoming a patron of a new edition of his text.

I am Rev. Sir,
Your faithful and obedient servant,
HERBERT PETERBOROUGH.

B. Mardon.

This number of the Christian Reformer contains an article on the 'Character of Dr Lardner, as an Ecclesiastical Commentator,' in reply to a writer in the preceeding number who had said, 'that the "*Credibility of the Gospel History*" *betrays the bias of a partizan*." We do not perceive that any proof had been adduced to sustain the accusation of a '*want of fairness and honesty*' on the part of the author of the 'Credibility,' and it is very properly remarked, in the article before us, that—

'He must needs be very accurate and very cautious, who impeaches Dr Lardner for want of accuracy and want of fairness. Dr Lardner was a Christian. He believed that God had raised Christ from the dead, and "that he shewed himself alive after his passion by many infallible proofs." This belief of Dr Lardner's may have induced him to attach a value to certain testimonies of antiquity, greater than that attached to them by him who disbelieves.'

Under the head of intelligence appear the following remarks introductory to the account of Mr Shackford's ordination;

Singular Sermon at an Ordination at Boston, (Mass.)—We take from Mr Gannett's 'Monthly Miscellany,' published at Boston, U. S., No. 6, June 1841, the following article of Intelligence, and we subjoin an enemy's report of the same matter in the 'Weekly Herald,' published at New York, June 19, 1841. The latter we should have taken for a gross misrepresentation, if the correctness of the abstract of the sermon were not rendered too probable by the Boston Intelligence. [We have nothing to say of the New York Editor's vulgar and contemptible abuse; his ribaldry is, we fear, a sample of the style of the majority of the American newspapers.] That such a sermon should have been preached, and on such an occasion, surprises us; but we are still more surprised that the preacher should not have been rebuked on the instant, and that the "Miscellany" should not express in its report one word of censure. If such an outrage upon sense and decency can be committed at Boston without strong animadversion, the Bostonians must expect to be proclaimed throughout the United States, by such writers as the Editor of the 'New York' paper, infidels and imposters!

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The Position, Dangers and Duties of Unitarians considered. A Sermon, preached at the New Gravel-pit Meeting, Hackney, on Thursday, June 3d, 1841, being the Sixteenth Anniversary of the British and Foreign Unitarian Association, and published at the request of the Committee. By Edward Talbot, of Tenterden, Kent, London: Printed for the Unitarian Association. 1841.

We have read this sermon with much pleasure. The principal part of it relates to the position occupied by Unitarian Christians as the only advocates of the great principle of 'The sufficiency of scripture interpreted by private judgment;' a principle 'not only controverted, but practically repudiated, even by the majority of those who contend that the Bible is the religion of Protestants.' Though admitting the scriptures to contain all things necessary to salvation, the Church of England prescribes the doctrines which are 'to be received on pain of perishing everlastingly.' 'The Orthodox Dissenter also shuts out from the Christian name and hope all who admit not the doctrines which he declares to be essential.' It is the Unitarian only who carries out the true principle of Protestantism; and the writer conceives that there is no middle ground between the principles of Unitarianism, and those of the Roman Catholic Church. The Christian world must choose 'between scripture interpreted by authority, and scripture interpreted by individual judgment.' The writer remarks upon the popular mistakes in regard to the nature of the Unitarian faith; and, to the objection that is made to it of a want of vitality and power he replies in the following manner;

Our sentiments as Unitarians have been represented as possessing no influence, like the views of orthodoxy, calculated to call forth powerful efforts for the propagation of our faith; as cold and deficient in sources of comfort. No doubt, to believe that the eternal woe or everlasting blessedness of a brother is contingent upon the holding of certain opinions, is a fearfully energetic motive to excite any man, that has a heart, to seek to win a brother from a heresy which will draw upon him the frown of the Almighty Father, shut him out from peace on earth, and close against him the gates of heaven. We have not this motive. We humbly trust, by God's mercy, to meet in another and a better world those who see not with our eyes, or worship by our creed. We believe our master, when he says, that whosoever doeth the will of his Father in heaven 'shall know of the doctrine:' i. e. shall be permitted to fall into no fatal error.

But because, in obedience to the injunction of Jesus, we worship the Father only, believe in the forgiveness of sins, and that sincerely good but mistaken men may find the way to heaven—on these grounds is our faith negative, cold, and devoid of consolation? Surely when such charges are made, it is forgotten that our faith consists not in what we reject, but in what we retain; and that we reject nothing which Christ and his Apostles taught with regard to the will of God and the duties and expectations of man. If we have not reasons,—aye and influencing motives too,—for loving God, blessing man, and purifying our hearts—the deficiency must be sought, not in our faith, but in our own faithlessness. What is there, I would ask, in our sentiments to produce coldness of heart towards God? Is purchased mercy more valuable, more heart winning, than the pardoning love of a Father to a penitent child?—a love which no one hath described with such tender pathos as Christ himself—when he places a Father before us—falling on the neck of his returned and penitent Son;—how deep his love! how full his joy! how much forgiven! And those our Savior tells us will love most to whom most has been forgiven. Is there anything in our views which should cause us to fail in our love to Christ? Are his labors, sufferings and death of less value, and do they lose their influence over our hearts, because we believe that their object was to produce a change in us, and not in God?

From the consideration of the position occupied by Unitarian Christians, the writer proceeds to treat of the peculiar dangers which appertain to it. Under this head we select the following passages;

Standing as we do in a remarkable contrast to others, we shall be prone, unless diligently on our guard, to mistake the reverse of wrong for right. In seeking to avoid one evil, men often fall into its opposite. Because Scripture, reason, and our heart tell us, that God's favor depends not on the items of a professed, implied or written creed, we should grievously err if we were therefore to infer that a man's opinions on religion were a matter of trifling importance. True, God will judge all men according to the light which they had. But is that a reason for withholding the light from any? Erroneous doctrines have often led to gloomy views of the Divine dispensations, and mingled bitter drops in the very head-spring of life's stream. Many agonized minds would have possessed peace had there been those at hand to show them from the words of life that their doubts and fears with reference to the equity and mercy of God were vain. The pure doctrine of Jesus would have been balm to their wounded hearts, and soothed their feelings agitated by man's misrepresentations of the dealings and attributes of the Most High.

Again. Because many have laid too much stress upon the services of the Lord's day, social worship, and religious forms, substituting them in part at least for heart-felt piety, self-knowledge, self-government, and the unostentatious love of man; we on the other hand, I fear, have not altogether escaped the danger of setting too light a value on the instrumental means of religion. It would be well, indeed, if our whole lives were a thanksgiving, and that every day were a Sabbath, a rest from sin and evil passion, and worldly conformity, and grasping selfishness; that every day should find us in our Father's work, our hands laboring for that which perisheth, our hopes fixed on that which endureth for ever. It would be well if it were so. But it is not likely to be so. Life's business, cares, interests, passions, and habits, so environ us on every side, and fill each moment of our time, that it is to be feared that he who doth not specially set apart one day in the week to quiet thought, religious worship, and closer intercourse with his family, will, when he ceases to employ the Lord's day for this work, give to it, not seven days, but none.

Under the last head, viz., that of the duties imposed upon Unitarians by the situation in which they are placed, the writer urges the importance of listening to the teaching of Jesus, 'with childlike and trustful affection,' and manifesting our gratitude by efforts to increase the happiness, and relieve the sufferings of others. The sermon concludes with the following remarks upon the duty of communicating distinct views, on religious subjects, to the minds of the young;

There are those, who, as it seems to me, have mistakingly maintained that the young should be kept in ignorance on the subject of religious differences. Here again we have the reverse of wrong for right. If the parent does not instruct, others will; if he will not satisfy his child's inquiries, others will; if he will not make known those views which he thinks true, others more zealous than himself will deeply impress on the soft and tenacious mind opinions which he deems untrue. We may give even to a child reasons for our faith, without cramping the intellect, or contracting the heart. Nay, more. True charity, forbearance, regard to other's mental rights, cannot be properly inculcated till he who receives the lesson in some degree begins to feel its needfulness. He who totally neglects the instruction of his child on these matters has no security that he will not become a narrow-minded religious partizan. He, on the other hand, who early shows the young the things that differ, may extirpate, as soon as seen, the germ of theological bitterness, and teach the lesson to last through life, that a faith altogether true, and able even to work miracles, without charity, is as sounding brass or a tinkling cymbal.

Then again. He who in early life has had communicated to him no distinct views on religious subjects, and the reasons on which they are founded, is in danger of subsequently forming his opinions, not from unbiassed scriptural inquiry, but from a view to his worldly interests.

Let not then the vain fear of making bigots of your children restrain you from communicating unto them your own views of truth, and the reasons on which they are based. With the views which you have to teach, you must indeed be unskilful instructors if you cannot tell your children to love the Father, and why they should love him, without estranging their hearts from the brethren.

Lastly, if it be our duty to communicate our views of scriptural truth to our children, a like motive, a feeling of their inestimable worth, will cause us to make them known to the world, and to co-operate with our fellow-believers in proclaiming to our brethren the reason of the hope that is in us, that thus we may show forth its worth, and the firm basis on which it rests.

But above all, beloved, let us by our lives and conversation prove the power of our inward faith, that others, seeing our good works, may be led to glorify our Father in heaven.

For the Register and Observer.

AMERICAN INSTITUTE OF INSTRUCTION.

The twelfth Annual meeting of the Association, composed of teachers and others interested in education, was convened at the Representatives Chamber in this City, on Tuesday, Aug. 17th, and lasted four days. Evening meetings were also held at the Marlborough Chapel.

The day meetings were chiefly devoted to lectures and the necessary business of the Institute; the evenings to discussion. Mr Geo. B. Emerson, of this city, presided over the meeting.

The Institute was called to order and organized on Tuesday, at 10 o'clock, and after going through the necessary preliminary business, prayers were offered by the Rev. Mr Hague of this city. An Introductory Address (in the necessary absence of Hon. James G. Carter, of Lancaster, Mass., appointed for the occasion,) was delivered by Mr R. W. Emerson, of Concord, Mass.

One of the lecturers, expected for the afternoon, Mr E. C. Wines, of Philadelphia, being necessarily absent, a discussion was commenced on The Best Mode of Teaching Spelling. At 5 o'clock, a lecture was given by Mr J. F. Bragg, of New York, on Arithmetic.

In the evening, the discussion on Spelling was resumed and carried on by Messrs. G. F. Thayer, Alcott, Mann, Titcomb, Bragg and G. Emerson.

During the morning of Wednesday, the 18th, three lectures were delivered, viz., by Mr E. A. Robinson, of Freetown, Mass., on 'Moral Education;' by Mr A. Gray, of Andover, on 'The Importance of the Natural Sciences in a System of Popular Education;' and by Rev. Theodore Parker, of Roxbury, on 'The Education of the Laboring Classes.' In the afternoon, a lecture was delivered by Mr D. B. Tower, of Boston, on 'Reading.'

A donation of books on subjects connected with Education, was received from Mr. Charles Brooks, now in Paris, which was referred to the Board of Directors, and a vote of thanks given to Mr. Brooks.

In the evening, the following question was discussed, viz., 'The Success which has attended the Method of Teaching to Read by Words previous to learning the letters.' The president read an interesting communication from a lady on this subject, and it was further discussed by Messrs. Mann, Alcott, Titcomb, Thurston, Peabody and Howe.

On Thursday, the 19th, lectures were delivered as follows; by Rev. Warren Burton, of Roxbury, on 'The Cultivation of a Taste for Natural Scenery in the Young;' by Mr E. A. Lawrence, of Haverhill, N. H., on 'Constitutional Law as a Branch of Common School Education;' by Hon. Horace Mann, on 'The Best Mode of preparing Spelling Books;' and in the afternoon, by Mr A. Fleming, of Haverhill, N. H., on 'The Use of the Globes in Teaching Geography and Astronomy.'

The Officers for the next year were then chosen as follows :

President, Geo. B. Emerson, Boston, Mass.

Recording Secretary, Thomas Cushing, Jr., Boston, Mass.

Corresponding Secretaries, S. G. Howe, Boston, Mass.; Daniel Leach, Roxbury, Mass.

Treasurer, William D. Ticknor, Boston.*

In the evening a discussion was held on 'The Importance to a Teacher of Specific Instruction in the Art of Teaching,' in which Messrs. Sherwin, Howe, Rantoul, Alcott, Pettes, Peabody, Hillard, Titcomb, Thurston, F. Emerson and G. B. Emerson participated.

On Friday, the 20th, lectures were delivered by Rev. J. S. Dwight, of Northampton, Mass., on 'The Importance of preserving simplicity of character;' and by Mr Wm. B. Fowle, of Boston, on 'The Education of the Propensities.'

An Extemporaneous Address was also made by Mr G. B. Emerson, the President, addressed especially to his fellow-teachers, encouraging them to persevere in their labors with renewed energy and cheerfulness, and giving them several useful hints in regard to their profession.

It was Voted, 'That the subjects selected for discussion at the next Annual Meeting be announced in a Circular Letter, or by some other mode to every teacher of both sexes in the county where the meeting is to be held, three months, at least, previous to the meeting.'

That members of the Institute and others known to be interested in the subjects of discussion be invited to be present and to discuss them in written arguments or in extemporaneous addresses.

It was also Resolved, That this Institute cordially recommend the Common School Journal to the attention and use of every friend of Education in the community, and especially to those who are engaged in school teaching, as *furnishing* admirable hints for the promotion of the best ends of human culture.

Resolved, That we consider its publication as important to the success of Education in our Country, and that we will give it our aid, both as individuals and as an association, according to our ability; by continuing our subscriptions, if we are among its subscribers, or becoming such, if we are not, and making all proper efforts for its extension among others.

Votes of thanks were passed to the Lecturers and the presiding Officer, and the Institute adjourned, to meet next year at New Bedford.

T. CUSHING, JR., *Rec. Sec.*

* The names of the Vice Presidents, Curators, Censors and Counsellors are omitted for want of room.—*Publisher.*

For the Register and Observer

Suggested dangers,—interposed delays,—
It was no libel, where it meant to strike.—*Dryden.*

A great deal has been said to those who are engaged in the religious instruction of the young, about the necessity of checking what are apt to be their extravagant anticipations of the result to be effected, and the duty of rising above temporary discouragement to an equable and continuous discharge of their obligations towards the unfolding spirits entrusted to their care. The value of Sabbath school instruction, especially, depends upon the persevering endeavors of those who impart it; and the slightest evidence of a decreasing interest on the part of a teacher, the merest omission, or careless performance of duty, exerts an influence far more likely to check the progress of a pupil, than a similar occurrence in connexion with its week-day privileges.

I have been led to this train of thought by a few weeks residence in the heart of a sister state, and by an opportunity, which I could wish far more extended, of knowing something of Sabbath schools. In many of those villages in New Hampshire whose town churches have long been deserted, where the gray walls of some single moss grown and tottering fabric, which once encircled the united worshippers of the Puritan faith, have been forsaken for some half dozen tiny but modest altars, reared by different sects, the faith of the Liberal Christians is the depressed and struggling faith. Where they are able to erect an altar, they are not always able to command a teacher. By the exceeding liberality of a few wealthy farmers they may be supplied six months in the year, but, throughout the remainder, they are dependant upon chance and the labors of love; few clergymen with families finding it convenient to minister, where they may not in turn be ministered unto. And when a magnanimous spirit does devote itself to their interest, or perhaps the joint interest of two or several towns, the varied duties of a large country parish, and the great exposures consequent upon their faithful performance, debilitate his nervous system, and stamp him for life an invalid. In this posture of affairs, by no means an uncommon one, the church doors remain closed, month after month, and its members stay idly at home, or go two or three miles to listen to a calvinistic service, because they feel that it is not well for their children to lose the habit of regular attendance upon Divine worship. At such a moment, one turns naturally to the Sabbath school. What is it doing? and may it not supply, to a part of the congregation, at least, the place of the more cherished service? The Superintendent is a deacon of the church, in most cases,—a man of at least forty-five. The teachers are generally young. Suppose the minister to have left; the teacher's meetings are discontinued, and no one feels able to go on. Without any remark, except the incidental one, from some of the parents, that it is too much trouble to dress their children for an hour's instruction, the school drops into disuse, and its tired pupils, lagging through the tardy hours, tell you, that they hope it will begin again when they get a 'minister.' A minister!—no wonder that the hearts of young and old are sick with delayed hope. I would not seem to distrust the influence of the clergy. The Sabbath school, in a society whose pastor is disinclined to its exercises, or unwilling to enfold it in his sympathies, is a foundling, which the public has kindly consented to nurse. It may thrive and grow; but it is somewhat sad, after all, to call the *state* 'father;' and yet, if a church have no life but the life of the pulpit,—if its power to act depend *entirely* upon the instrument which its hand grasps,—its whole history is but a game of chance. What do the Calvinists in a similar juncture? I cannot answer for them, as a body; but I know that, among those in the town alluded to, the will to do does not depend upon the presence of the clergyman. If they have no pastor, their church is still opened, and prayers are made,—hymns are sung,—and a passage of Scripture read by one of the lay brethren. The service might be still farther perfected, if it was desired, by the reading of a sermon. With Buckminster, Blair and Channing at hand, one could scarcely want the proper practical discourse. Suppose the Calvinists have never done all this, will any man bury himself in a snow-drift, because a neighbor who is palsied has borne its chill for hours? Why may it not be done? No one will assert that the congregations of the liberal Christians are not as intelligent; as well qualified to read a hymn, a chapter, or a sermon; repeat the prayer of Jesus; or implore a benediction; as those of any other denomination. Frequently, and I might say without sarcasm, generally, it is the *most* intelligent of the towns people, who thus separate themselves from those who worship after the manner of their fathers. 'Why were you not at church?' asks one neighbor of another; and in this wise runs the reply,—'It is so far, and we have no horse;' or 'the preacher is so stupid, and if he were not, I have no sympathy with his faith. If some one would come to preach for *us*, I should not care who,—we are never absent from our own service.' However improper and unreasonable this may be, it is felt and said; and, if the church would only decide, at once, to worship of itself, it might be avoided. Many will assert that this is the theory of a young enthusiast; I assert that it is the practice of some of our humblest sects; many—that it is quixotic; I—that it is reasonable and in imitation of the early Christian teachers; for, when Jesus had ascended unto the Father, the disciples assembled in an 'upper room to pray.' Suppose, however, that this be, with the church, from any cause, impracticable, is it so with the Sabbath school? Are there not many valuable works, which are usually within the reach of teachers, the teaching and discussing or the earnest studying of which might supply the place of the pastor's instructions at the teacher's meetings? and is it not just as proper, and just as possible, for the school to be held apart from a church in such a dilemma? What teacher, that was capable when the pastor was with it, is incapacitated now? From whose intellect has the man of God pilfered? It seems to me very wrong that a parent's indolence should deprive a child of a religious privilege. It seems to me that those, who walk two or three miles daily throughout the week, cannot be very much fatigued by a walk of one upon the Sabbath. It seems to me as if the services of the Sabbath school might under such circumstances be extended,—might fill somewhat more than an hour,—and that the sweet voices of the children, and the responsive witness of their young hearts, the music of thankfulness and the prayer of innocence, might be instead of those of the choir and the pulpit to those few parents who might accompany their little ones, and, indeed, to all who have faith in the sublime prediction, that if a man would enter into the kingdom of Heaven he must first become as a little child.

I trust I have not spoken with unfitting earnestness. The few who build up our churches in the heart of the country are zealous and devoted Christians,—frequently pecuniary martyrs to the cause. Let them ask themselves, if the worship of broken hearts and contrite spirits, without the guidance of an educated clergyman, may not be acceptable in the sight of him, who hath searched out the heart of man and knoweth its emptiness?

C. W. H.

EDUCATION.

It was finely and forcibly said in the rhetorical language of the venerated Stoughton, 'that God sifted a whole kingdom for the wheat which was sown in the American wilderness.' That seed was not confined to New England. It has been scattered broad cast over the now fair and flourishing domain which we proudly call our Country. It has shot up, not thinly, but luxuriantly, and, in evidence of its effects, we have only to point to the innumerable seminaries of elementary and general instruction; to the schools and academies, the colleges and universities, which, dispersed through the Republic from Maine to Florida, constitute the glory of our beloved land.

Nor are they less our defence than our glory. Knowledge is power. A people generally enlightened cannot be enslaved. Other eyes may look with complacency upon our national fortresses; upon our armaments, naval and military; for my own part, I contemplate with livelier satisfaction, and more assured convictions of their efficiency to the end in view—our security and repose as a people—the institutions of learning, which, in every gradation of excellence adapted to the age, the capacities, the wants of the rising generation, abound in our land. I am no enthusiast: I am neither a pedagogue nor bookworm. But I hazard nothing in saying, that the humblest village school house is a little bulwark of our country's liberties. Our seminaries, small and great, for the diffusion of useful knowledge among all classes of the community, collectively present an impregnable wall of defence. Whilst these remain, no Agamemnon, no Achilles will be able to take our city. It will abide in fearless security, and unshaken, indissoluble strength.—*Correspondent of the National Intelligencer.*

For the Register and Observer.

JOASH.

2 Chronicles xxiii.

Six years have passed away; and Joash has become an active boy. Many a useful lesson has Jehoiada impressed upon his young mind; and in the ardor of his childish heart an attachment grew for the old Priest.

Though a boy of seven years, yet even now he is confined almost as an infant. The name of 'Grandmother' is never uttered by his lips; he must not know it, and, instead of the buoyant bracing sports of childhood, he must be kept within due precincts; and his voice or merry laugh must not burst unrestrainedly in the street, lest a bird of the air should convey it to Athaliah. But he has a good heart; and it will be gentle and chastened in this imprisonment. But he is old enough now; how can he be kept any longer, without his young spirit being oppressed? Athaliah was reigning to her heart's content, in all magnificence and splendor. But the time has come, and Jehoiada must reveal to the people their own true king. So he collects, at the temple, an assembly, and the whole people as one host with enthusiasm rally around the standard. First he orders an impenetrable guard around the Temple—the officers armed with weapons from the old armory king David furnished, in the Temple; and then they brought out the king's son, anointed him, and crowned him, and shouts and trumpets rent the air with 'GOD SAVE THE KING!'

Poor child! did he understand that concourse of people gathering around *him*? What could he do in governing that people, with his infantile spirit, unformed capacities, and childish simplicity? No matter; he is to be transferred to a lordly palace; and be looked upon and treated, and bowed down to, as the king of the land. Perchance he may soon grow up to his duties, if the good priest Jehoiada is there to guide him with his experienced and chastened wisdom.

'God save the king,' is wafted to Athaliah. With all speed she hastes to the temple; and with the frenzy of an opposed ambitious woman, shouts 'Treason! treason!' and 'Down with the queen,' is echoed in a thousand hearts. Ah woman! not in the precincts of that consecrated Temple,—that is too sacred—but there—ere she reaches her home again, her former crimes are expiated by her own life's blood.

And now that boy is borne in triumph to be the chief of that mighty people. He is conveyed from a prison almost, to the freedom of the nation. Will the great, brilliant change overturn his mind? Oh no, he will recover from it—children do not dwell much on outward circumstances. For years yet, he will be more absorbed in youthful sports, than in ambition or pride, or care, or aught of the things that enter into a man's heart. Now will he not meet, with a glad step, his aunt in his *own* palace? she can go where she pleases, over the palace now, though she had been exiled, because of her haughty mother. The tyrant spirit of that house is no more. May it in future contain but peaceful hearts, and bright spirits.

Joash, may you be gallant and generous; may your spirit keep innocent and pure as in this first day of your liberty; your heart as warm and ardent as in your infantile affection; your mind as pliant and submissive to duty, as now in obedience.

E.

OBITUARY.

For the Register and Observer.

MISS MARY LOUISA FOSTER.

'Death loves a shining mark.'

Died at South Scituate, on the 23d of July 1841, Miss Mary Louisa Foster—daughter of Mr Samuel Foster, aged 18. She was surpassingly beautiful, an object of general admiration, the idol of fond parents, whose chief pleasure it was to consult her gratification. She had just betrothed herself to a young man of suitable age, of congenial spirit, and fair promise. Yet from all these endearments—all these tender ties of life, death has torn her away. No earthly attachment was strong enough to withhold her from his hand. She has gone. And as her brief and bright career was drawing to its close, so prematurely as it seemed, what was the wish that rose above all others in her heart? Not the accomplishment of any of her temporal plans, not the fulfilment of any of her golden hopes,—not the consummation of the union she had lately formed with the chosen one, no, nor even the continuance of life on earth. None of these were what she requested should be sought for her in prayer. Oh no! A higher good than any or all of these rose before her dying eye, as the 'one thing needful.' 'Pray for me,' she said once and again, 'pray that I may be a child of God.'

Oh that the young, the fair, the blithe and the gay would receive this her dying testimony, that the favor of God is the highest good, the heart's true joy more to be desired than length of days, or riches and honors, or beauty and admiration.

INTELLIGENCE.

Congress.—In the final consideration of the Bank bill in the Senate, after the President returned had it with his reasons for not signing it, the vote was, for its passage 25, and against it 24. As the Law requires a vote of two thirds, in such a case, the bill was lost.

The Bankrupt Bill has finally passed both houses, after having been amended so as to take effect on the first of February. On Thursday, 19th inst the bill was sent to the President, who signed it and on the same day returned it to the Senate.

In the Senate, on Friday, the Land Distribution bill was debated during the day, and the amendments offered were all voted down.

In the House, Mr Sergeant, of Pennsylvania, offered a bill as a substitute for the Bank bill, reported in the House several weeks ago, but upon which there had been no action in consequence of the proceedings upon the bill from the Senate. That bill, Mr Sergeant now proposed to amend by striking out all after the enacting clause, and inserting a series of new sections for establishing a fiscal corporation, unlike any measure of the kind heretofore proposed in Congress. These new sections differ from the bill which has been vetoed, in the following particulars:

1. The capital in the former bill was to be thirty millions of dollars, with power to extend it to fifty millions. In the new bill it is to be twenty-one millions, with power to extend it to thirty-five millions.

2. The former bill provided for offices of discount and deposite. In this, there are to be agencies only.

3. The dealings of the corporation are to be confined to buying and selling foreign bills of exchange, including bills drawn in one state or territory, and payable in another. There are to be no loans, or what is generally understood by discounts.

4. The title of the corporation is to be changed.

These, says the National Intelligencer, are the differences between the leading features of the two bills; of course there are minor differences to adapt the details to these changes. The amended bill was read through, and then, on motion of Mr Sergeant, the committee rose, and the amendment was ordered to be printed for the information of the members.

The William Brown.—It appears, by Philadelphia papers that William Holmes, one of the crew of the ill-fated ship William Brown, has been recently arrested and committed on a charge of murder, he having been one of the Seamen of the long-boat, who assisted in throwing the passengers overboard.

The National Gazette of the 19th says that the Seamen's Friend Society have engaged the services of David Paul Brown Esq, to defend the prisoner, at his trial.

Loss of the Steamboat Erie.—At the examinations made at Buffalo, respecting the loss of the Erie, John Hubbard, an Inspector of Steamboats, stated under oath as follows;—

I consider the present law in relation to the inspection of steamboats *a dead letter*, and not at all adequate to the object for which it was framed. There are five inspectors on the Lake, viz: Buffalo, Erie, Cleveland, Sandusky and Detroit. I know instances where some of the boats have obtained certificates from an inspector without his even examining the vessel; the inspector did this without even going on board. The Julia Palmer obtained a certificate in this way, and so I think did the Clinton and Fulton.

Schuylkill Coal Trade.—By an examination of the weekly tables of the Miner's Journal, and adding the different statements of the amount of tons from the respective mines, it appears that the whole amount of coal sent from the mines up to about the 1st inst. was, since the commencement of the present season of mining, is 550,051. The amount already mined at Pottsville is 32,000 tons more than had been mined last year at this time.

Crime in New York.—A Miss Rogers, a young lady of good character, was lately missed by her friends, to their unspeakable anxiety; and the discovery which ended their suspense was of too painful a character to mitigate their distress. Her body was found in the North river, bearing but too evident marks, that she had first been violated, and then murdered, and afterwards thrown in the river. There is, and for sufficient reason, great excitement in New York. The police are greatly blamed for not taking sufficiently prompt measures to discover and bring to punishment the perpetrators.

Some arrests have been made, but as yet nothing has transpired to fix the deed of awful wickedness and cruelty upon any individuals. It is to be hoped that the authorities will not cease their efforts till the perpetrators are brought to justice.

Pennsylvania and New York.—From the year 1790 until 1830 every Census exhibited the Congressional representation of New York, increasing in the proportion which it bore to that of Pennsylvania, owing to the more rapid increase of population, as shown in the following tables:

	New York.	Increase, 10 years,	Pennsyl'a	Increase, 10 years,
1790	340,000		434,000	
1800	586,000	72 pr. ct.	602,000	38 pr. ct.
1810	959,000	63 "	810 003	34 "
1820	1,372.000	43 "	1,049,000	29 "
1830	1,918,000	40 "	1,348,000	28 "

From this we see that while in 1790 Pennsylvania exceeded New York nearly 100,000—in 1830, the latter exceeded the former nearly 600,000, and from its great population and rapid progress assumed the title of the Empire State.

The recent Census furnishes us with the gratifying fact that the tables have turned, and that the rate of increase of Pennsylvania in the last ten years exceeds that of New York, as is here shown.

	New York.	Increase,	Pennsyl'a	Increase.
1840	2,428,000	26 1-2 p.c.	1,724,000	28 p.ct.

The growth of Pennsylvania from 1820 to 1830 was 323,000, whereas from 1830 to 1840 it has been 376,000, shewing an increase of 53,000 whereas that of New York has fallen from 546,000 to 510,000.

Throughout the world the land first occupied is that which yields food most readily in return to labor, while that which yields coal and iron is always avoided, because of its comparative sterility. The South of England was in former times the seat of empire, but with the growth of population and of capital, it has gradually passed to the North, and the Reform Bill deprived numerous towns and boroughs in the South of their representation, because of their decayed condition, for the purpose of transferring it to those of the North, which had sprung up in and near the great coal region. So long as it was not necessary to pass the mountains, Pennsylvania grew more rapidly than New York, but when the eastern counties became tolerably settled, the superior advantages of New York for cultivation attracted emigration thither, and her numbers increased with great rapidity. With the growth of the population and capital of Pennsylvania, numerous canals and railroads have enabled her citizens to bring into activity her great mineral resources, and a counter-action has commenced.

National Gazette.

Fire and loss Life.—The Onondaga Standard of Saturday last gives a most heart rending account of a fire and explosion of Gunpowder at Syracuse, on Friday night 21 inst. by which about 30 persons instantyl lost their lives, and a very large number more were badly wounded. We quote the following from the Standard and other papers:—

At about half past 9 o'clock last evening, the alarm of fire was given, which brought most of our citizens to a wooden building situated on the tow path of the Oswego canal, nearly in rear of the county clerk's office, and occupied as a joiner's shop by Charles Goings. At the time we had reached the spot, the roof of the building was completely enveloped in flames. The engine companies were near the fire, and appeared to be doing good execution. Presently we heard a cry of "powder! powder! there is powder in the building!" When this cry was first given, nearly the whole crowd crushed back, but the move was but momentary. Most of those nearest the fire maintained their position, and very few appeared to place any credit in the report. At this time we were standing within 50 or 60 feet of the flames—the building had been on fire perhaps fifteen minutes—when a tremendous explosion took place, completely checking the fire and demolishing the building. This explosion lasted we should think four or five seconds, filling the air with fragments of the building, and creating the greatest consternation imaginable. The noise of the explosion having ceased, all was still for a moment, and then the most heart-rending groans that ever reached our ears were distinctly heard.

The first person whom we met after the shock was Mr Myers, the lock tender, a tall, athletic man, with part of his face blown off, and his head and shoulders completely covered, with cinders and blood. He begged some one to go home with him, and two persons readily accompanied him. The next was a person brought out dead; one side of his head having been blown off, and his brains fallen out. From this followed other scenes which it is impossible to describe. All was confusion. Although the sight of the dead and the dying was horrible, it was scarcely less than that of the living, inquiring for their relatives—parents for their children, and wives, almost frantic with despair, for their husbands.

Every thing, we believe, was done that could have been done under the circumstances. An extra train of cars was run to Auburn for physicians, and our hotel keepers threw open their doors for the reception of the wounded. We were on the ground an hour after the explosion occurred, and witnessed the greatest kindness on the part of all. Every effort was made to extricate the bodies, and to afford all the consolations and relief that could be afforded.

As to the origin of the fire, it is unknown, but it is supposed that it was the work of an incendiary. The fire appeared to have commenced in the top of the building. The powder—some say ten, others fifteen kegs—was placed on the ground floor, under a work bench, and belonged to Malcom & Hudson.

Such is a brief and imperfect sketch of this awful calamity—a calamity which, from the carelessness, avarice, or malignity of one, or two, or three persons, has sent, or probably will send, not less than thirty of their fellow-beings from time into eternity; and most of them without a moment's warning. What a subject for reflection! Let those who escaped—and we are among the number—feel grateful to that good Being whose ways, though inscrutable, are always just.

The Journal, published at the same place, says:—

Windows were broken by the explosion as far as Salina. The noise was very plainly heard at De Witt, four miles east. The number of kegs of powder which exploded were about 25. When we are brought to the reflection that all this distress has been brought upon us by the hand of an incendiary—a devil in human shape—we are disgusted and sick at heart for poor human nature. The alarm that powder was in the building was given, but with such a want of energy as to border on criminality. Many supposed, also, that it was a mere trick of the incendiary. It is more than probable that the incendiary was among the number destroyed, as he would, of course, be on the spot for the purpose of plunder.

The correspondent of the Journal of Commerce says:—

The persons destroyed were among the most respectable portion of the citizens; many of those wounded are very badly injured. The storage of the powder in that place was unknown to the citizens, yet after the fire had got well underweigh, some one cried out that there was powder in the building. This was supposed to be done for the purpose of frightening the people away—when, after a few moments, the whole shop was blown to atoms with a concussion that shook every building, and broke all the panes of glass in the vicinity.

Although an inquest has been held over but twenty-five bodies, it is quite probable that several of the wounded will die, and thus swell the number to that first stated—thirty—and perhaps exceed it. As for the wounded, altho' we have but forty on our list, there may be many more whose names have not been handed in—perhaps not less than *sixty* in all who are more or less hurt.

The funerals of most of those deceased took place this morning, their bodies being followed to the grave by our citizens, firemen, five companies of firemen from Utica, and a large number of people from the country. Business was completely suspended during the whole yesterday. Hundreds of people from different parts of the country came to witness the effects of the fire, and altogether our place presented such a scene as we never before witnessed, and we trust in God we shall never witness again.

Loss of the Erie.—The verdict of the Jury on the case of the Erie, was, in substance, that the occasion of the fire was the bursting of some demi-johns of spirits of turpentine. They further testify that the bursting of these was accidental. The following resolutions were passed by the Jury:—

Resolved, That the steamboat Erie was a first rate boat; that she was in all respects well found, and completely furnished with means for extinguishing fire, and that more than ordinary means for the safety of the boat and passengers had been provided.

Resolved, That in view of the great destruction of human life by the burning of steamboats, we recommend boat owners to furnish their boats with a sufficient number of life boats, to sustain all passengers they may carry; also, as auxiliary, to carry a suitable number of pine and whitewood plank, (says 10 feet long and from 12 to 16 inches wide,) with rope loops, and a rope sufficiently long to reach the water from the deck, (the object of which is to aid those who cannot swim in reaching the plank they may throw over,) and that they be so placed as to be easily thrown overboard: also, life preservers sufficient for one hundred passengers, and that they be inflated and placed in the berths immediately after leaving the port.

NOTICE.—The New Church in Littleton erected by the society of which Rev William H. White, is pastor, will be dedicated to the worship of Almighty God, on Wednesday, the eighth day of September. Religious service to commence at 2 o'clock, P. M. Service also in the evening and the Supper administered. The Middlesex North Association, will also meet at the same time.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

MARRIAGES.

In this city, Mr John C. Lynn to Miss Mary A. Hunt; Mr John N. Bruce to Miss Sarah F. F. Plummer, of Minot, Me; Mr Charles W. Scudder to Miss Alicia H. Blatchford.

In Springfield, 11th inst. Hon. Samuel C. Allen, of Northfield, to Mrs Rosanna Ferry, of S.

DEATHS.

In this city, 20th ult. Mrs Sarah C. wife of Mr Eben. F. Gay and daughter of Mr. Philip Adams, aged 33 years.

In this city, 30th ult. Charles Adams aged 4 years 10 months—eldest child of Jona. F. and Charlotte Howard.

In Dover, at the house of Rev Mr Sanger, Miss Caroline Kingman, aged 47—daughter of the late Ezra Kingman, Esq. of East Bridgewater.

In Groton, August 17th Martha Augusta, eldest daughter of Jeremiah Kilburn, aged 22 years.

In Framingham, in the 25th year of his age, Mr George E. Clark, merchant, of that place.

In Warren, Me. 3d inst, Hon. Joshua Head, aged 74, formerly of Waldoboro' and a native of Boston.

WILLIAM CROSBY & CO., No 118 Washington street has lately published the following popular works;—

The Young Maiden. By Rev A. B. Muzzey author of 'The Young Man's Friend'; 'Sunday School Guide' &c. &c. *Second edition.*

Mrs Hale says of this work, 'The book is good, *very* good. There has not, in our opinion, been one work or the subject better deserving the favor of the public, with the exception of 'Woman's Mission.' We would commend it as one to be studied by those who would understand the true sphere of woman.'

Woman's Mission.—By a Lady. With an Introduction by Rev. E. S. Gannet.

'We have seldom read a production of higher importance to females in general; and it ranks next in our estimation to that valuable production Ware's Formation of the Christian character.'—*From the Transcript.*

Poems. By Miss Follen. Author of 'The well Spent Hour.'

Traditions of Palestine; or, Times of the Savior, by H. Martineau

A Visit to the Country. By Miss Susan Cabot,

Sabbath Recreations. By Emily Taylor, Revised by Rev John Pierpont.

The Youth's Sketch Book. &c &c. aug 28.

FRENCH SHOES.—A fine assortment may be found at the lowest market prices at T. H. BELL'S, 155 Washington street, opposite the Old South Church.

DANVERS & SALEM FAMILY SCHOOL.

To parents and Guardians.

MISS HARDING, daughter of the Rev. M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

TERMS.—For the usual branches of a thorough English education, including plain and ornamental needlework, board, washing, &c. under 8 years of age, $125 per year.

Above 8 years,	150
Weekly boarders,	100
Music on the Piano Forte with thorough bass and use of the Instrument,	$10 per quar.
French,	5 " "
Drawing,	4 " "

Dancing and other branches at the price of the respective Masters. aug 21

CHRISTIAN EXAMINER for September.—Contents.

1 Use and Abuse of Banking
2 Manners and Customs of Ancient Egyptians
3 Popular Taste in Gardening
4 Panserou's Treatise on Singing
5 Parker's Ordination Discourse
6 Chronicles of the Pilgrims.

Notices.—Livermore's Commentary—The Comprehensive Church &c &c &c

This day published by JAMES MUNROE & CO., 134 Washington street. aug 28

NEW BOOK—A Treatise on Domestic Economy for the use of young ladies at home and at school, by Miss Catherine E. Beecher.

Received and for sale by SIMPKINS, 21 Tremont Row. aug 28

LETTER PAPER—A good assortment of Letter paper, price from $1 75 to $6 00 per ream.

Received and for sale by SIMPKINS, 21 Tremont Row. aug 28

WORKS BY REV. JONATHAN FARR.—Forms of Morning and Evening Prayer composed for the use of families by Jonathan Farr 12mo.

'The forms of morning and evening prayer are among the best that have come under our notice—at once calm and fervent, scriptural and rational'—*Chr. Examiner.*

The Child's Duties and Devotions, by Jonathan Farr, 18mo.

Counsels and Consolations, containing Meditations and Reflections on 62 passages of Scripture with particular reference to those in trouble and affliction, to which are added four sermons, suited to persons in distressing and mournful circumstances, by Jonathan Farr.

Two Sermons on the Death of Children to which is added a prayer for a sick child, and a prayer on the death of a child by Jonathan Farr.

Published by JAMES MUNROE & CO., 134 Washington street. aug 28

RELIGIOUS CONSOLATION,—Designed for those who are called to part with friends.

The Future Life—Contents; Contemplation of Immortality—Recognition and Re-union of Friends—Society and Home of the Blessed. The Character Unchanged by Death—Permanency of the Future State, &c &c.

Sacred Paths, or Life in Prospect of Immortality.

The Best Hours of Life, for the Hours of Death; from the German of Jean Paul Richter.

Published by JOSEPH DOWE, 22 Court street. aug 27 epistf

POETICAL WORKS.—Lamb, Scott, Milton, Goldsmith, Coleridge, Young, Burns, Joanna Bailie, Shelley, Bowring, Campbell, Leigh Hunt, Gray, Thompson, Milman, Moore, Crabbe, Southey, Byron, Milne, Rogers, Montgomery, Cornwall, Kirke White, Beattie, Collins. &c &c &c &c

For sale by JAMES MUNROE & CO., importers of English Books, No. 134 Washington St. aug 28

THE ART OF ENGRAVING—with the various modes of operation, under the following different divisions: etching, soft ground etching, line engraving, chalk and stipple, aquatint, mezzotint, lithography, wood engraving, medallic engraving, electography and photography, illustrated with specimens of the different styles of engraving, by T. H. Fielding.—For sale at TICKNOR'S, corner of Washington and School streets. a 28

JUST published and for sale at TICKNOR'S corner of Washington and School streets, The Pavillion Fountain at Saratoga, by Daniel McLaren, containing an account of the Mineral Waters of Europe and America, Discovery of the Pavillion Fountain, Advice to invalids, Analysis and Chemical Tests, etc. etc.

Monuments of Washington's Patriotism—containing a fac simile of his public accounts, kept during the revolutionary war, and some of the most interesting documents connected with his military command and civil administration, 3d edition, with additions and embellishments. Published this day.

The Knickerbocker for August, published this morning. a 18

UNITARIAN COMMENTARY.—The Four Gospels; with a Commentary by A. A. Livermore, vol. 1, containing Matthew.

This day published by JAMES MUNROE & CO., 134 Washington street. jy 31

NEW BOOK BY MISS SEDGWICK.—Letters from abroad to kindred at home, by Miss C. M. Sedgwick. Also Stephens' Travels in South America. For sale by S. G. SIMPKINS, 21 Tremont Row. aug 21

A CATALOGUE OF VALUABLE OLD WORKS, comprising an extensive collection of rare, curious and standard works, to which is added a list of modern English Books, recently imported, to be had gratis at TICKNOR'S, corner of Washington and School sts.

MORAL CULTURE.—Spiritual Culture, Thoughts addressed to Parents and Teachers; by J. P. Greaves. Published by JOSEPH DOWE, 22 Court st.

GATES' ACADEMY, MARLBORO'.

THE Fall term of this Institution will commence on Tuesday Sept. 7th. Tuition, English $4 00; Languages $4 50. Lads can be accommodated in the family of the Preceptor for $27 00 per term, 12 weeks. This charge includes tuition, board, washing, &c. Watchful care will be taken of the morals of pupils. The ornamental branches will be taught by Miss Ann Bucklin. Those young Ladies who attend on her instruction will be charged, 75 cts extra.

O. W. ALBEE, *Preceptor.*

aug 21 3t

TOWNSEND FEMALE SEMINARY.—The Fall Term of this institution will commence on Wednesday August 18th and continue 13 weeks.

The course of instruction embraces all the branches of a good English education, and for those who desire it, the Ancient and Modern Languages, Drawing, Painting, Instrumental Music, &c.

Special attention is given to instruction in Vocal Music by an able and experienced teacher, without extra charge.

The able Board of Instruction will continue. Lectures upon all subjects of importance to any class of young ladies will be given through the term.

Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.

Board, including washing, can be obtained in private families in the immediate vicinity at $1 50 per week.

The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delighful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.

A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

NORTHFIELD ACADEMY of Useful Knowledge. — This School is located in the valley of the Connecticut, 14 miles from Brattleboro' and 85 from Boston, between which places the stage passes daily. The fall term will commence on Tuesday, Sept. 7. Miss M. A. Willard, of Cambridge, will take charge of the female department and give lessons in Drawing. Pupils are received into the family of the Principal at $2,50 per week for tuition and board—including washing and lights—Parents and guardians are assured that those intrusted to the care of the teachers of this school will receive every necessary attention. P. ALLEN, Principal.

Northfield, Mass., Aug. 14, 1841.

ODEON.

THE large and commodious Hall in the Odeon, which has been occupied by the Franklin Street Church as a place of worship, for the last five years, will be vacated on, or about the 1st of December next, and is offered for rent, by the Government of the Boston Academy of Music, for the same purpose, to any religious society in want of a place of worship.

The Hall is well furnished for accomodating a large congregation, is heated by furnaces, and lighted by Gas. The use of the large and splendid Organ of the Academy may also be obtained for the Sabbath.

In connexion with the large Hall, is a smaller one, suitable for evening meeting's which will also be rented. Application may be made to Benjamin Perkins, Treasurer of the Academy, 116 Washington st. aug 21

tf

RICH FRENCH GOODS.

HENRY PETTES,

NO. 224 Washington street, corner of Summer street, is now opening a large assortment of

FASHIONABLE FALL GOODS,

Viz. New Styles of Cashmere and Chene Mouslin de Laines, in rich dark colors.

Satin Striped and Plain Mouslin de Laines.

New Patterns of Mourning Mouslin de Laines.

Extra wide and rich Blue Black Silks, warranted not to spot.

New Chene Silks for Misses Dresses.

White Silks and Satins.

20 dozen very beautiful Chene Cravats.

Satin de Chenies an elegant style of Silks, measuring one yard wide.

Gro de Messinos and Gro de Cypress.

Superior French Prints.

Embroidered Capes and Collars, etc. etc.

All of which will be offered at the lowest prices, at wholesale or retail. aug 21.

POETRY.

For the Register and Observer.

SADNESS.

[From the French of Lamartine.]

The cloud of sadness o'er the soul
  Is like the night o'er skies serene,
When orbs of light begin to roll
In silent grandeur round the pole,
  As vanishes the day's bright sheen.

Decking like gems the azure deep,
  Though sober evening's sombre veil,
A thousand stars in beauty peep,
Which rest in still and peaceful sleep,
  While morning's glittering beams prevail.

And isles of light and glory glow
  Far in the heaven's blue expanse,
And waves of radiance brightly flow
O'er seas of ether, soft and slow,
  Where'er the silvery moonbeams glance.

So when the clouds of sorrow veil
  The saddened soul, it seems to hear
Mysterious hymnings swell the gale,
And guardian angels sing 'all hail,'
  And kindred spirits hovering near.

Be welcome, then, the heavy cloud,
  Which o'er the burdened spirit lowers,
For hidden blessings thick will crowd,
And burst its overshadowing shroud,
  And Faith's fair bow will arch its showers.

Providence, Aug., 1841. P.

THE WRECK.*

BY THE REV J. H. CLINCH.

When lately sped, with snowy sail,
A gallant barque before the gale,
  The cold, blue waters sweep:
Far down beneath the icy waves,
In Ocean's dim and silent caves,
Many, who stood, at morn, elate,
Unconscious of approaching fate,
  Rest in their last, long sleep.

Yet all who trod that busy deck,
Sleep not in death within the wreck;
A fragile boat, with human life,
Deep laden, braves the billows' strife,
  And plies its dreary way:
God help them now through storm and night,
And glad them with the rising light
  Of yet another day!

But hark! 'Mid tempest and deep gloom,
Are sounds which speak a fearful doom!
Shrieks, struggles, oaths, in mingling tone—
The frequent plunge—the bubbling groan—
The brother's hurried, wild farewell,
To her who followed where he fell,
  Stronger than death is love—
And desperate efforts to retain
The boat's deep side, but made in vain,
Gave to that night a darker wo,
Than storm or darkness could bestow,
  Which time shall ne'er remove.

But one faint voice was heard that night,
Which oft shall come in dreams, to blight
  The selfish heart of sin
Of him, whose ruthless hand could tear
The child from where he crouched, to share
  The wave-shroud of his kin.
'*Cast me not yet*,' it said, '*away—*
Give me a little while to pray!'
That touching plea could not avail
With hearts insensate as the gale,
  Cold as the icy deep:
Scarce to his God one cry he gave,
Ere the young martyr parts the wave,
  Which murmurs o'er his sleep.
The boat that labored in the storm,
Scarce felt the weight of that slight form;
But, oh! how could it float beneath
Its load of guilt and needless death,
When that young soul was cast away,
Death's undecked sacrifice and prey!

Ah! well for him who did the deed,
If, in *his* hour of utmost need,
When help is far and death is near,
And his strong form shall shake with fear,
  As life ebbs quick away,
He ask of Him, to whom, in vain,
No earnest lip or heart complain,
  A little space to pray—
Well then for him, if, o'er his soul,
Flash not with deep and stern control
The thought that he had dared refuse
The very boon for which he sues.

*The ship William Brown.
Boston, 1841.

FORGIVENESS.

How beautifully falls
From human lips, the blessed word FORGIVE!
Forgiveness, 'tis the attribute of God—
The sound which openeth Heaven—renews again,
On earth, lost Eden's bloom, and flings
Hope's Halycon o'er the waste of life.
Thrice happy he whose heart has been so school'd
In the meek lessons of humility,
That he can give it utterance; it imparts
Celestial grandeur to the human soul,
And maketh man an angel!

MISCELLANEOUS.

For the Register and Observer.

SUBSTANCE OF REV. MR DEAN'S REMARKS AT THE LATE CELEBRATION OF THREE SUNDAY SCHOOLS, AT SHIRLEY.

I behold before me a most interesting spectacle, the union of three Sabbath schools with their pastors, parents, teachers and friends, assembled to celebrate an event of lasting interest to all- the Declaration of American Independence.

This day reminds us of our solemn obligations to honor the memory of our fathers, who declared our independence, and, by an arduous and persevering struggle, and by the help of God, established it. In this noble struggle, all hearts and hands were engaged. The husband, father, brother and son, went to the field of battle for all that was dear to their friends and country; and with what feelings did the tender mother, the affectionate wife, the delicate sister and aged parents, take leave of them, perhaps never to see them again, and then cheerfully submit themselves to unwonted hardships and privations for a support, till their hoped for return! Yes, truly this was an affair of profound interest and intense feeling, in which all hearts were engaged; the minister at the altar, the mother at the cradle, the father in the field of strife. And, let me say, that whenever the time shall come that we cease to remember their names and sacrifices with respect and honor, then will the days of our liberty be short. Again, we are reminded by the occasion of the immense debt of gratitude we owe to God, and, under him, to our fathers, for the excellent institutions, social, civil, literary and religious, which they have by his favor so kindly bequeathed us, as the means of our improvement and happiness. Think, beloved youth, of your schools, books, Sabbaths, and Sabbath schools, affording abundant means for your moral and intellectual culture, brought to the doors of you all by those, who resolved to make you free, and virtuous, and happy; and remember that the debt of gratitude you owe for these privileges can never be discharged, but by a faithful improvement of them to your own advantage and that of your race. O! remember the thousands of children who, born in less favored lands, are destitute of the privileges by which you are so happily distinguished; and let the light of your improvement shine abroad for their benefit, and the honor of your departed sires.

What makes the mighty difference between the savage, and the civilized man? Not time, climate, nor place of birth; but education. This it is, that makes the mighty difference.

But here I mean education in the broadest sense of the term; comprehending the full development of the physical, intellectual and moral powers. The occasion does not call, nor will time permit, me to address you upon the importance of a full development of all your physical powers by useful and healthful exercise; but this is a subject that deeply concerns your parents, and which I hope they will by no means neglect. Nor can I now enter upon the great subject of cultivating, for all innocent and useful purposes, your wonderful capacities to understand the works of God, the operations of providence, the movements and principles of art, the history of human redemption and duty, and the various workings of government and interest; but for this also, will your parents be deeply concerned. I can say only a very little upon the importance of your moral and religious education, designed to bring out, elevate and purify your moral capacities—capacities of loving God, and virtue, and genuine human happiness. You have the capacity of loving your parents; and this capacity may be increased, till you love God your heavenly father, with the heart, and his service becomes to you more than your meat and drink. You love a friend who obliges you; and that love may be elevated to your blessed Savior, who gave himself for your salvation; and thus may he win the undivided affections of your heart, you love your Sabbath school and your home, and that feeling is capable of being refined, and exalted, until you regard the blissful society of heaven above all earthly good, and choose it for your treasure. You are possessed also of capacities to love your brothers and sisters, and these capacities may be so expanded, as to make you true friends to all that live. To accomplish all this, is the grand object of religious education.

That this work should be early commenced, we are admonished by the observable fact, that the character and fate of most persons are fixed at a very early period of life, and often by some very slight moral bias to good or evil. Religious instruction, therefore, should be early and correctly commenced. To help on this most glorious work of training children to be great and good men and women, the Sabbath school, with the approbation of parents and under the supervision of the pastor, has been instituted. But here I wish it to be understood that the system of Sabbath-school instruction was not intended to be a substitute for parental instruction; nor, in the slightest degree, to impair the authority of the parent over the child, or to lessen his responsibility for the character of its moral and religious education. Parents are the best friends of their children, and must be held responsible for their government and instruction. For, though times change and good old customs fall into decay; though we see not so frequently as once we did, Christian parents, after their return with their children from the house and worship of God, assembling them around their knees, and pouring upon their listening ears and hearts the affectionate voice of early religious sentiment and feeling, which often saved them from ruin in temptation's fatal hour; though to meet this deficiency, Sabbath schools have been instituted; and though the result of all this has been to lessen the sense of accountability on the part of parents, and of obligations to obey on the part of children; yet this is not the necessary tendency, but the abuse of Sabbath schools. To prevent this abuse, let me remind the parents here assembled, of the solemn charge which God has committed to their hand—that of training their children to usefulness, happiness, honor, glory and heaven; and for which he will hold them responsible. Your minister, and these religious and competent teachers of the Sabbath school, are ready to assist you in this most sacred duty; but you must seal their instructions, by a parent's authority, upon the souls of your children. And let me assure the teachers who are here met, that we are fully sensible of the sacrifices they make, and of the benevolent feelings by which they are animated in the duties to which they have devoted themselves. Yes, you, my friends, have placed the Christian world under obligations of gratitude, by your assistance to bring these interesting youth to honor and glory. And I pray you to consider seriously, the confidence which these parents have reposed in you as the instructers of their children in the solemnities of religion, whom they love as none but parents can love; and therefore, I entreat you, mould their tender minds to no peculiar views of your own, but endeavor to impress their hearts deeply with a sense of virtue, the fear of God, the love of Christ, reverence for the Bible and public worship; and with profound veneration for the religion and just authority of their fathers. And so shall the blessing of the parents and the children come on you, and heaven reward you.

And now, my young friends, it will avail you nothing that you have so many and rich advantages—Christian parents, books, schools and teachers, unless you diligently improve them, and continually strive to be wise and good children, to honor your parents and remember your Creator in the days of your youth. The day and the occasion are full of interest. The union of three Sabbath schools, with their parents and teachers, to celebrate the great event, which, under Divine providence, has been the source of their distinguished blessings, is a most delightful scene to the eye of the patriot, and the Christian. The services, in which you have been engaged, have been animating, yet solemn and impressive; and the addresses, to which you have listened with respect and pleasure, full of truth and sentiment, beautifully adapted to your understandings and feelings. You have been told of the toils, sufferings and sacrifices, endured by your New England ancestry, and of the rich and numerous advantages which have resulted to you; for all which, you should be most thankful and humble. But here I would most affectionately admonish you of an error, a fatal error, into which youth, of distinguished advantages for early education and a full developement of their natures, are apt to fall. It is that of pride, and an impatience under parental restraint, and a sighing to be men and women prematurely. Than this, nothing can be more fatal to you; for, remember that the bud, however favorably located for growth and beauty, which is too early or forcibly opened, is ruined forever.

Remember that you were created to be perfect men and women; to be useful in this world, and happy in heaven. To this end, improve your advantages, and bind religion to your hearts; then shall your days be many and happy on earth, and your reward on high be sure and glorious; your parents and teachers be blessed, and God himself be glorified in your perfection and blessedness.

AN INCIDENT AT A WATERING PLACE.

BY ROBERT MORRIS, ESQ.

We happened to be at a fashionable Watering Place, a year or two ago, when a friend, who was familiar with all the lions of the place, directed our attention to a group of ladies and gentlemen, who were engaged in lively conversation, a few yards from the balcony under which we were seated. 'You observe,' said he, 'that fair young creature, leaning upon the arm of that tall, handsome and 'mustachioed' beau! The lady is here with her brother, and is scarcely sixteen. This is her first visit to a place of public fashion; and any one who is in the habit of studying human nature, or who is familiar with fashionable society, and the out door world, will soon perceive, on watching her movements minutely, that she is a novice, and knows but little of the arts of her own, or the subtle villanies of the other sex. Her very position at this moment is conclusive upon this point, to my mind. She is the only daughter of a gentleman of Philadelphia, of considerable wealth and unsullied character, who doats upon her, and whose whole existence from this time forward, may be said to centre in the prosperity of this favorite child. He has watched her for years, as a young girl watches and nurses a favorite flower—has instilled into her mind the purest morals, and has kept her till now, from the impudent gaze of the world, fearful that the rude looks and the coarse voices of men might sully or profane a soul, that he conceives as untouched by guile or vice, as that of a child of a few summers. But you see that she has budded and expanded into full and perfect womanhood; and, although only sixteen, is taller and more rounded in her form than many beings several years her senior. Her health, too, has suffered somewhat within the last year, from her constant application to study, and the fastidious notions of her father, with regard to her mingling in society. Thus, on consulting the family physician, and becoming alarmed, lest the jewel that he prized so dearly, should lose some of its lustre, from the very excess of his care—he was induced, with much reluctance, to permit her to accompany her brother to this scene of giddy mirth, Hygiene, and fashion. She has been here something like a week, and is delighted—too much delighted—and yet it is all quite natural. She is young—a beauty—with rich expectations—a free and happy heart, and all that she hears and sees is calculated to please—to enchant her. Her brother is as watchful and attentive as brothers generally are. But he cannot be with her at every moment, and therefore she is often for hours beyond the reach of his eye, and away from the admonitions of his counsel.—Such is her position at this moment. Her companion is one of the most agreeable men of the day. He dresses well—talks well—is easy and graceful in his manners—is the son of a merchant of Philadelphia, recently deceased, and has connexions and relatives who mingle in the very first walks of society. But *he* is nevertheless a cool, calm, subtle and polished villain. He is a spendthrift, a gambler, and a libertine. As such, however, he is known to but few; and through the agency of his fine appearance, his family, his skill in dress, and his tact in conversation, he contrives, before the general world, to disguise his real character, and to mingle, as you see him, in the society of reputable and beautiful females. But what a dangerous companion for a girl of sixteen—for such a being as Cecilia ——, all youth, hope, innocence and impulse!'

The description arrested our attention, and our eyes were rivetted upon the two just described. They were indeed, as fine a pair in all the elements of life, health, buoyancy and beauty, as we ever gazed upon on any occasion. The young spendthrift never looked better. It seemed one of the happiest moments of his life. The voice of his companion rang out in peals of joyous laughter, but occasionally she turned her eye with a more steady gaze than ordinary upon the youth who stood beside her, as if anxious to catch the deeper meaning of his words. We had not lingered more than a few minutes, when the brother made his appearance; cast an inquiring look around the group for his sister, and seeing in whose companionship she was, immediately placed her arm within his, and drew her aside. A moment more and he addressed to her a few words in a low voice. The blood mounted to the cheeks and forehead of the fair girl, and for a moment she seemed paralysed. The nature of the few words we are of course unable to state. But our knowledge of the parties authorizes the belief that the brother had briefly and emphatically described the character of the libertine, and warned his sister to shun him for the future, as she would a serpent. But the first impression had been made; and the brother, finding it impossible to keep one of such polished exterior and apparent respectability altogether from the society of his sister, speedily made up his mind and returned to the city.

It is probable that the acquaintance thus briefly commenced, was as briefly terminated. But the incident struck us at the time as one of a forcible character, and well calculated as a text for a chapter of comments on society. It is a great error on the part of many parents, to permit their daughters to associate so indiscriminately with the dissolute and depraved. And yet there are hundreds in our own city, who permit to young and unsullied females, the attentions of the known and sometimes acknowledged libertine—of young men who do not pretend to disguise their evil habits, but rather exult in midnight revels, and similar scenes of vice and disorder. The eagerness of the young and inexperienced to be admired, to attract around a *coterie* of fashionable beaux, to become the centre of a group of flatterers, is too often attended with most fatal consequences. This is especially the case in the middle walks of life, and among females who are attractive either for beauty, wit or dress. They draw around them the butterflies of the other sex, beings of mere tinsel and foppery, to the exclusion of the meritorious and deserving, who seek for companions for life, and not for playthings of an hour. No inquiries are made as to the morals and habits of these flatterers; and thus, many of our females discover, when it is too late, and when their charms begin to perish, that they have devoted to the idle and the profligate the most valuable portion of their existence.—It should be a settled conviction with every well regulated head of a family, to avoid as the associate for his child, a man—be he fool, fop, gambler or libertine—in whom he would not rejoice as her husband and companion for life. This is the only true course, and if adopted generally, would prevent much ruin and wretchedness.

BOLOGNA.

The 'Academy of the Fine Arts' here contains one of the best galleries of pictures in the world. They are the master-pieces of the first masters, and what masters they were! I feel now more than ever what nonsense it is to write about these pictures, since, with all I have read about them, I find I had no conception of their power—none worth having of the painter's divine art.

There is a painted tragedy here by Guido that would break your heart; 'The murder of the Innocents.' The trustfulness of the lovely children, who feel themselves safe in the close embrace of the mother, contrasted with her terror and anguish, is most touching. But the most affecting figure is a mother with her hands clasped, and her two dead children at her feet. It is all over with her; she has nothing farther to hope or fear, and the resignation of the saint is struggling with the despair of the parent. You want to throw yourself at her feet, and weep with her.

The martyrdom of St. Agnes by Domenichino, with its glorious golden light, is a picture that even dear J., with all her horror of representations of physical suffering, could not turn away from; there is such sweet peace on the face of the young woman. Art could not better illustrate that true and beautiful declaration of the prophet, 'The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.' The executioner grasps her bright, wavy hair with one hand, while, with hot pincers in the other, he is burning out the flesh of her throat and bosom. The besotted judge looks on, and cherubs are floating over the *naissant* saint, one holding the crown of martyrdom, and another a pen to record her triumphs. I pass over *Guido's 'Madonna della Picta,'* the '*Rosario*,' and even that embodiment of perfect grace and beauty, Raphael's 'St. Cecilia,' (their names thrill those who have seen them,) for Guido's 'Crucifixion,' which, like the very scene, fills you with solemnity and awe. There are but four figures, and they are as large as life; that of Jesus expresses 'It is finished!' Mary is not, as in most of her pictures, to the gross violation of truth, represented young, but in the unimpaired ripeness of womanhood. She has the same face, dress, and attitude as in the Pieta, but there she divides your attention with the admirable portraits of the four adoring saints; there scripture truth and simplicity are sacrificed to a fable, or an imagination of the church; here you see the real Mary, and the unfathomable depths of her sorrow show the prophecy accomplished; 'the sword *has* pierced her soul.' John, standing on the other side of the cross, is the personification of gentleness and tenderness worthy that highest trust of his master, 'woman, behold thy son!' The only imperfection that struck me in the picture is a want of right expression in Mary Magdalene. She is a beautiful, sorrowing young girl, kneeling at the foot of the cross, and pressing her brow against it but she is not the forgiven penitent. Surely the reformers forgot that nine-tenths of mankind receive their strongest impressions through their senses, when they excluded such glorious presentment of Divine truth from their churches. I should have but a poor opinion of him whose devotion was not warmed by Guido's Crucifixion.—*Letters from Abroad to Kindred at Home.*

STATISTICS OF THE LABORING CLASSES.

England.—In England the price of labor varies. The Nottingham stocking weavers, as stated by them in a public address, after working from 14 to 16 hours per day, earn only from four to five shillings per week, and were obliged to subsist on bread and water, or potatoes and salt.

Scotland.—Among the laboring classes of the industrious Scotch, meat, except on Sundays, is rarely used.

France.—Of the people of France, seven and a half millions do not eat wheat or wheaten bread. They live upon barley, rye, buckwheat, chestnuts, and a few potatoes. The common wages of a hired laborer in France, are $37,50 for a man, and $18,75 for a woman, annually. The taxes upon them are equal to one fifth of the nett product.

Norway.—In Norway the ordinary food of the peasantry is bread and gruel, both prepared of oatmeal with an occasional mixture of dried fish. Meat is a luxury rarely used.

Poland.—The common food of the peasantry of Poland, the working men, is cabbage and potatoes; sometimes, but not generally, black bread and soup, or rather gruel, without the addition of butter or meat. A recent traveller says, 'I have travelled in every direction, and never saw a wheaten loaf to the eastward of the Rhine, in any part of Northern Germany, Poland, or Denmark.'

Denmark.—In Denmark the peasantry are still held in bondage, and are bought and sold together with the land on which they labor.

Russia.—In Russia the bondage of the peasantry is even more complete than it is in Denmark. The nobles own all the land in the empire, and the peasantry who reside upon it are transferred with the estate. A great majority have only cottages, one portion of which is occupied by the family, while the other is appropriated to domestic animals. Few, if any, have beds—but sleep upon bare boards, or upon parts of the immense stoves by which their houses are warmed. Their food consists of black bread, cabbage, and other vegetables, without the addition of any butter.

Austria.—In Austria, the nobles are the proprietors of the land, and the peasants are compelled to work for their masters during every day except Sunday. The cultivators of the soil are in a state of bondage.

Sweden.—In Sweden the dress of the peasantry is prescribed by law. Their food consists of hard bread, dried fish, and gruel without meat.

Hungary.—In Hungary their state is, if possible, still worse. The nobles own the land, do not work, and pay no taxes. The laboring classes are obliged to repair all highways and bridges, are liable at all times to have soldiers quartered upon them, and are compelled to pay one tenth of the produce of their labor to the church, and one ninth to the lord whose land they occupy.

Ireland.—The average wages of a laborer is from nine and a half to eleven cents per day. Their food is 'milk and potatoes,' occasionally varied, as one of them describes it, by 'potatoes and milk.' Truly may it be said that all over the world, 'hard is the fate of the laboring poor.' Yet they are the producers of all the wealth in every country.—*N. Y. Era.*

HINT TO THE WORKING CLASSES—*And all others.*—If a man at 21 years of age began to save one dollar a week, and put it at interest every year, he would have—at 31 years of age, $650; at 41, $1,860; at 51, $3,680; at 61, $6,150; at 71, $11,500. When we look at these sums, and when we think how much temptation and evil might be avoided in the very act of saving them, and how much good a man in humble circumstances may do for his family by these sums, we cannot help wondering that there are not more savers of $1 a week. He who saves this sum may not only pay his own way but he may help the afflicted, and subscribe to various benevolent societies. In short, he may show mercy to thousands in this world, and he may help them on their way to a better.

The above calculation is from an English paper, and the interest is reckoned at about one half the rate in this country. If a man here were to save one dollar a week during the time above specified, he would at seventy-one be worth nearly $20,000, provided the interest be computed semi-annually at 6 per cent per ann.

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